Musnad Ahmad Cont.

One in Need of Allah

Musnad of 'Abd Allāh ibn 'Umar (May Allāh be pleased with him)

'Abd Allāh ibn 'Umar (May Allāh be pleased with him) is **'Abd Allāh ibn 'Umar ibn al-Khaṭṭāb ibn Nufayl**, the **Qurashī**, **Adawī**, originally from **Makkah**, then **Madīnah**. His mother and the mother of his sister **Ḥafṣah** was **Zaynab bint Maz'ūn**, the sister of **'Uthmān ibn Maz'ūn al-Jumahī**.

He was born in **Makkah** in the second year of the **Prophet's mission**. It is confirmed that he was 13 years old on the day of **Badr**, which took place 15 years after the **Prophet's mission**. He accepted Islam with his father while still a young boy, before reaching puberty.

He migrated to **Madīnah** with his parents when he was 11 years old.

He was considered too young to fight on the day of **Uḥud**, but he witnessed the **Battle of the Trench** and participated in subsequent battles alongside the Prophet (peace be upon him).

He was among those who pledged allegiance under the tree during the **Pledge of Ḥudaybiyyah**.

He traveled to **Shām**, **Iraq**, **Baṣrah**, and **Fāris** as a fighter.

He witnessed the **Conquest of Egypt**, and settled there. Over forty individuals from the people of Egypt narrated hadiths from him.

Musnad Ahmad (Abdullah bin Omar RA)

He narrated much beneficial knowledge from the Prophet (peace be upon him), his father, **Abū Bakr**, **'Uthmān**, **'Alī**, **Bilāl**, **Ṣuhayb**, **'Āmir ibn Rabī'ah**, **Zayd ibn Thābit**, his uncle **Zayd**, **Sā'd**, **Ibn Mas'ūd**, **'Uthmān ibn Ṭalḥah**, his sister **Ḥafṣah**, **'Ā'ishah**, and many others.

Al-Zubayr ibn Bukār said: *"'Abd Allāh ibn 'Umar used to memorize everything he heard from the Prophet (peace be upon him), and he would ask those who were present if he missed anything in the words and actions of the Prophet. He would follow the traces of the Prophet (peace be upon him) in every mosque the Prophet had prayed in. He would take his mount along the path where the Prophet's camel had passed. He never neglected performing **Hajj**, and when he stood at **'Arafah**, he would stand at the exact spot where the Prophet (peace be upon him) had stood."*

He was narrated from by **'Abd Allāh ibn 'Abbās**, **Jābir ibn 'Abd Allāh**, and **al-Agharr al-Maznī** among others from the companions.

. . . . . .

**And from the Tabiʿīn who narrated from him were his sons: Sālim, 'Abd Allāh, Ḥamzah, Abū Salamah, and Ḥumayd, the sons of 'Abd al-Raḥmān, Muṣ'āb ibn Sa'd, Saʿīd ibn al-Musayyib, Aslam, the freedman of 'Umar, Nāfi' his freedman, and many others; al-Mizzī mentioned two hundred and thirty narrators from them in his *Tahsīl*.

His narrations in the *Musnad* amounted to (2028) hadiths, including repetitions.

Imām Mālik said: "He was the leader of people after Zayd ibn Thābit in our region. He spent sixty years giving legal opinions to the people."

He was extremely cautious and guarded in his religious practices when giving fatwas, adhering strictly to his own practices. He did not engage in disputes over the caliphate despite the strong support and affection the people of *Shām* had for him, nor did he participate in any of the battles or internal conflicts, especially during the wars of **'Alī**. He later regretted not participating in those battles with **'Alī**.

He was very generous in charity. At times, he would donate thirty thousand dirhams in a single sitting. Whenever he became particularly fond of something from his wealth, he would dedicate it to his Lord. His slaves were well aware of this habit, and sometimes, one of them would remain at the mosque, and upon seeing **'Abd Allāh ibn 'Umar** in such a state, he would free him. His companions would say, "O Abā 'Abd al-Raḥmān, surely they are only trying to deceive you." He would reply, "If they deceive us by Allah, we will be deceived for His sake."

The Messenger of Allah (peace be upon him) said about him: "What a good man **'Abd Allāh** would be if he prayed during the night!" After that, **'Abd Allāh ibn 'Umar** would not sleep much during the night.

'Abd Allāh ibn Mas'ūd (May Allāh be pleased with him) said: "The one who is most in control of himself among the youth of Quraysh is **'Abd Allāh ibn 'Umar**." In another narration: "I saw us, and among us there was no young man who was more in control of himself than **'Abd Allāh ibn 'Umar**."

Jābir said: "None of us who lived through the era of worldly temptations has ever been so unaffected by them, except for **'Abd Allāh ibn 'Umar**."

Al-Suddī said: "I saw a group of the Companions who believed that none of them remained in the same state the Prophet (peace be upon him) left this world except **'Abd Allāh ibn 'Umar**."

'Abd al-Raḥmān said: "When **'Abd Allāh ibn 'Umar** passed away, he was like **'Umar** in his virtues. Some have said that **'Umar** had contemporaries of similar rank, but **'Abd Allāh ibn 'Umar** lived in a time where there was no one comparable to him."

Sa'īd ibn al-Musayyib said: "If I were to testify for someone that he is from the people of Jannah, I would testify for **'Abd Allāh ibn 'Umar**."

Tāwūs said: "I have never seen a man more pious than **'Abd Allāh ibn 'Umar**."

It is reported with a sound chain that the companions of **Najdah al-Ḥarūrī** passed by camels belonging to **'Abd Allāh ibn 'Umar** and took them. The shepherd came and said: "O Abā 'Abd Allāh, the camels are being taken. Let me inform you." He asked, "How did they leave you?" The shepherd replied: "I escaped from them because you are dearer to me than they are." **'Abd Allāh ibn 'Umar** swore him in and upon swearing, he said: "I have placed the camels in the trust of Allah, so I free you."

He also refused to purchase a camel that was sold from his herd, saying: "I have already placed my camels in trust with Allah. Why would I seek to buy this one?"

He had a small container of water where he would perform his prayers as much as possible, then lie down briefly, almost like a bird resting, and then get up, perform wudu, and pray again. He would repeat this pattern throughout the night, sometimes four or five times.

When he received ten thousand dirhams or a thousand dinars for Nāfi', he was asked, "What do you expect from this?" He replied, "I expect something better than that, which is freedom."

Nāfi' narrated that **'Abd Allāh ibn 'Umar** once bought a bunch of grapes for one dirham. A poor man came and he gave it to him. Later, a man came and bought the grapes from him for one dirham and brought them back to **'Abd Allāh ibn 'Umar**. When the beggar returned, he was given the grapes again. The third time, the beggar was denied, and had **'Abd Allāh ibn 'Umar** known, he would never have tasted them.

He died in the year 72 or 73 AH.

4448 - Narrated by 'Abd Allāh [ibn Ahmad]: My father narrated to me in his book (1), and he narrated from **Hushaym ibn Bashīr**, from **'Ubeyd Allāh** (2), and **Abū Mu'āwīyah** narrated to us: **'Ubeyd Allāh** narrated from **Nāfi'** (3), from **'Abd Allāh ibn 'Umar** (May Allāh be pleased with him): That the Messenger of Allāh (peace be upon him) allocated two shares for a horse and one share for a man on the day of **Khaybar**. And **Abū Mu'āwīyah** said: "He allocated three shares: one for the man and two for his horse."

Footnotes:

Musnad Ahmad (Abdullah bin Omar RA)

1. In manuscript **(14 ظ)**: "My father, may Allāh have mercy on him, narrated to me."
2. In manuscript **(M)**, this word is mistakenly written as "Abd Allāh."
3. The phrase "from Nāfi'" is omitted in manuscript **(14 ظ)**.

The chain of narration is authentic according to the standards of the two Shaykhs (al-Bukhārī and Muslim). **Abū Mu'āwīyah** refers to **Muḥammad ibn Khāzim al-Ḍarīr**, and **'Ubeyd Allāh** refers to **'Ubeyd Allāh ibn 'Umar al-ʿUmarī**, while **Nāfi'** was the freedman of **'Abd Allāh ibn 'Umar**.

It was also narrated by **Abū Dāwūd** (2733), and from his chain, **Abū 'Awānah** 1/151, narrated from **Aḥmad ibn Ḥanbal**, through this chain.

It was narrated by **Sā'id ibn Manṣūr** (2762), **al-Dārimī** 2/225, **Ibn Mājah** (2854), **Ibn al-Jārūd** (1084), **al-Dārquṭnī** 4/102, **al-Bayhaqī** in *al-Sunan* 9/51, and **al-Baghawī** in *Sharḥ al-Sunnah* (2722), through various chains from **Abū Mu'āwīyah** – the teacher of **Aḥmad** – with this same chain. There was a misspelling of **'Ubeyd Allāh** in some sources, written as **'Abd Allāh**.

4449 - **Husayn** narrated to us, **Yunus** reported to us, from **Ziyad bin Jubayr**, who said:

This is also reported by **Bukhari** (2863) and (4228), **Abu Awana** 4/151, **al-Daraqutni** 4/102, and **al-Bayhaqi** in "al-Sunan" 6/324-325, through various chains, from **Ubaydullah bin Umar**, with the same narration.

It is also narrated by **Abd al-Razzaq** (9320), and **Ibn ‘Adi** 4/460, from the chain of **Abdullah bin Umar**, from **Nafi'**, from **Ibn Umar**, that the Messenger of Allah (peace be upon him) gave the horseman two shares, and the footman one share.

Al-Bayhaqi said in 6/325: **Abdullah al-‘Umari** is prone to confusion, and this was narrated differently by **al-Qanabi** from **Abdullah al-‘Umari**, with uncertainty about whether it is the horseman or the horse. **Al-Shafi'i** in his old view said: It seems that he heard **Nafi'** say: "for the horse, two shares, and for the man, one share," and thus he said, "for the horseman two shares, and for the footman one share," and no scholar doubts **Ubaydullah bin Umar's** precedence in memory over his brother.

Also reported by **al-Daraqutni** 4/106 from **Abu Bakr al-Naysaburi**, from **Ahmad bin Mansur al-Ramadi**, from **Ibn Abi Shayba**, from **Abu Usama** and **Ibn Numayr**, who both reported to us from **Ubaydullah**, from **Nafi'**, from **Ibn Umar**, that the Messenger of Allah (peace be upon him) gave the horseman two shares, and the footman one share.

Al-Ramadi said: This is how **Ibn Numayr** says, and **al-Naysaburi** said: This appears to be a mistake from **Ibn Abi Shayba** or from **al-Ramadi**, because **Ahmad bin Hanbal** and **Abdurrahman bin Bishr** and others narrated from **Ibn Numayr** the opposite of this, as previously mentioned.

Al-Hafiz in "al-Fath" 6/68 said: There is no mistake in what **Ahmad bin Mansur al-Ramadi** narrated from **Abu Bakr bin Abi Shayba**, from **Abu Usama** and **Ibn Numayr**, both from **Ubaydullah bin Umar**... because the meaning is: shares for the horse due to the horse itself, two shares beyond his own share, and it was narrated by **Ibn Abi Shayba** in his "Musannaf" and "Musnad" with the same chain, saying: for the horse. We say: This is also the case in the printed version.

I saw a man come to **Ibn Umar**, and he asked him, saying: "I have vowed to fast every Wednesday. If this coincides with the day of Eid al-Adha or the day of breaking the fast (Fitr),

what should I do?" **Ibn Umar** said: "Allah has commanded the fulfillment of vows," and our Messenger, peace be upon him, prohibited fasting on the day of **Nahr** (sacrifice)."

This will appear in hadiths (4999), (5286), (5412), (5518), (6297), and (6394). Also reported from **Ibn Abbas** by **Ibn Abi Shayba** 14/151, **Abu Ya'la** 4/2528, **al-Bayhaqi** 12/397, and **al-Tabarani** 6/293.

Also reported from **al-Zubayr bin al-Awwam** earlier in **Ahmad** hadith number (1425).

Also from **Abu Umrah**, from his father, will appear in **Ahmad** 4/138, and **Abu Dawood** (2734).

Also from **Zayd bin Thabit** by **al-Tabarani** (4867), where **al-Haythami** in "al-Majma" 5/342 states: "It includes **Abd al-Jabbar bin Sa'id al-Misahiqi**, who is weak."

al-Sindi said: In the phrase "the day of Khyber for the horse," it is said that the "lam" (preposition) in this context implies causality, and the "for the man" implies ownership. The majority took from this hadith that the horseman receives three shares, while those who do not accept this reasoning argue that the hadiths contradict one another, as one narration says "for the horseman two shares," and the general rule is that the animal does not receive more than the rider. However, those who accept this hadith take it in line with analogy, and Allah knows best.

Al-Hafiz in "al-Fath" 6/68 mentions that **Muhammad bin Sahnoun** reported from **Abu Hanifa** saying: "I dislike preferring an animal over a Muslim," but this is a weak objection because the shares are, in reality, all for the man.

We say: The horseman was given three shares, so he is given two additional shares because of his horse, since he is prepared for war with his equipment, making him more effective against the enemy than the footman.

(1) In (Zh 14): "Allah commanded." (2) Its chain of narrators is authentic according to the conditions of the two Shaykhs. **Husayn** is **Ibn Bashir**, and **Yunus** is **Ibn Ubayd bin Dinar al-Basri**.

Also reported by **Abu Dawood al-Tayalisi** (1922), **Bukhari** (6706), and **al-Bayhaqi** 10/84-85 via the chain of **Yunus bin Ubayd**, with this narration.

Also reported by **Bukhari** (6705), and **al-Tabarani** in the "Kabeer" (13281), and **al-Bayhaqi** in "al-Sunan" 4/260, via the chain of **Fadil bin Sulayman**, who narrated from **Musa bin ‘Uqbah**, who narrated from **Hakeem bin Abi Hara** al-Aslami, who heard from **Abdullah bin Umar**, being asked about a man... and the rest of the narration, without the phrase "Allah commanded the fulfillment of the vow."

Also reported by **al-Tabarani** in "al-Kabeer" (13282), via **Sahl bin ‘Uthman**, who narrated from **Jinadah bin Salam**, from **Ubaydullah bin Umar**, from **Hakeem bin Abi Hara**, who said: "I heard a man ask **Ibn Umar** about a man...," and the rest of the narration, without the phrase "Allah commanded the fulfillment of the vow."

This will be addressed in hadith numbers (5245) and (6235).

4450 - **Hushaym** narrated to us, from **Yahya ibn Sa'id** (1), from **Muhammad ibn Yahya ibn Hibban**, from **Ibn Umar**, who said: The Messenger of Allah (peace be upon him) said: "When you are three, let not two of you converse privately without the third."

= **The Command of Allah** ... It implies that the proper course for a jurist is to transmit the reported matter exactly, even if it is contradictory, without altering it by his own interpretation. The one seeking the fatwa should then act according to what reassures his heart. It is possible

that what is meant is to show that this is a case of conflicting command and prohibition, and in such instances, the prohibition takes precedence. However, the jurist refrained from explicitly addressing the precedence of the prohibition, either because it is logically evident or because it was commonly understood among them at that time, thus offering this fatwa to refrain from fasting. Allah knows best.

In fulfilling vows, i.e., by His statement: **"And they should fulfill their vows"** [Al-Hajj: 29].

(1) The word "from" in (S) has been altered to "bin" (meaning "son of").

(2) In (Z 14), it says: "do not converse privately," which is a negation meaning prohibition.

(3) This hadith is authentic, and its narrators are trustworthy according to the conditions of the two Shaykhs (al-Bukhari and Muslim). **Hushaym** (who is Ibn Bishir) is followed in his narration. **Muhammad ibn Yahya ibn Hibban** met **Ibn Umar**, so his narration from him is possible, but he narrated this hadith in narration (4871) from a man, from his father **Yahya**, from **Ibn Umar**, so this chain might be interrupted, and Allah knows best.

It will appear in authentic chains with numbers (4564), (4664), (4685), (4871), (4874), (5023), (5046), (5258), (5281), (5425), (5501), (6024), (6057), (6062), (6085), (6264), (6270), (6338).

The mentioning of the chapter's hadiths will appear in **Musnad Ibn Amr** with number (6647). Also, refer to the previous hadith of **Ibn Mas'ud** with number (3560).

4451 - **Hushaym** narrated to us, **Yahya ibn Sa'id** informed us, from **Nafi'**, from **Ibn Umar**, that the Messenger of Allah (peace be upon him) said: "Whoever frees a portion of his share in a slave, he is obliged to complete his emancipation with a fair value."

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(1) In (Z 14): "Informed us."

(2) In (Z 14): "From," and in (M): "Informed us."

(3) In (Z 14): "To complete."

(4) Its chain is authentic according to the criteria of the two Shaykhs (al-Bukhari and Muslim). **Hushaym** is Ibn Bishir, and **Yahya ibn Sa'id** is the Ansari, and **Nafi'** is the freed slave of **Ibn Umar**.

It was narrated by **al-Bayhaqi** in his "Sunan" 10/277 through **Hushaym** with this chain.

It was also narrated similarly by **Muslim** (1501), **al-Nasa'i** in his "al-Kubra" (4960), **al-Bayhaqi** in his "Sunan" 10/277 through **Abd al-Wahhab ibn Abd al-Majid al-Thaqafi**, **Abu Dawood** (3944), and also **al-Nasa'i** in his "al-Kubra" (4958) through **Yazid ibn Harun**, and **al-Nasa'i** (4959) through **Abd Allah ibn Numayr**, **al-Daraqutni** in his "Sunan" 4/124, and **al-Bayhaqi** in his "Sunan" 10/280 through **Yahya ibn Ayyub**, all four from **Yahya ibn Sa'id al-Ansari**, with this chain.

It was quoted by **al-Bukhari** as a commentary in the form of a definitive statement after the hadith (5225) from **Yahya ibn Sa'id al-Ansari**, with this chain.

It was also narrated similarly by **Abd al-Razzaq** (16713) and (16714), **al-Bukhari** (2503), (2525), **Muslim** (1501), **Abu Dawood** (3945), **al-Nasa'i** in his "al-Kubra" (4951) and (4952) and (4961), **al-Tahawi** in "Sharh Ma'ani al-Athar" 3/105, 106, **al-Daraqutni** in his "Sunan" 4/123,

124, and **al-Bayhaqi** in his "Sunan" 10/275, 277, and 280 through various chains, from **Nafi'**, with this chain.

4452 - **Hushaym** narrated to us, **Ismail ibn Abi Khalid** narrated to us, from **Abu Ishaq**, from **Sa'id ibn Jubayr**, who said: We were with **Ibn Umar** when he departed from **Arafat** towards **Muzdalifah**, and he prayed the **Maghrib** prayer, then proceeded. Then he said: "The prayer," and he prayed two rak'ahs. Then he said:

It was also narrated similarly by **al-Nasa'i** in his "al-Kubra" (4938), and **al-Tahawi** in "Sharh Ma'ani al-Athar" 3/105 through **Habib ibn Abi Thabit**, from **Ibn Umar**.

It was also quoted by **al-Bukhari** as a commentary from the narration of **al-Layth**, **Ibn Abi Dhihb**, **Ibn Ishaq**, and **Ismail ibn Umayyah**, from **Nafi'**, with this chain.

It has appeared in "Musnad Umar" with number (397).

It will appear with numbers (4589), (4635), (4901), (5150), (5474), (5821), (5920), (6038), (6279), and (6453).

In this chapter, from **Abu Huraira** in **Ahmad**, it will appear 2/426, **al-Bukhari** (2504) and (2526), **Muslim** (1503).

From **Jabir**, in **al-Nasa'i** in his "al-Kubra" (4961).

From thirty companions of the Prophet (peace be upon him), in **Ahmad** 4/37.

al-Sindi said: "The term **Kullif** means that he is compelled to do this if he is wealthy, as stated explicitly in a narration." [We say: It will appear with number (4589)].

"To complete" means completing the act.

"With a fair value" refers to a fair value that is neither excessive nor deficient, and the term does not refer to the evaluation of justice. Allah knows best.

We say: An explanation of this will be found in the following narration with number (4589) as well.

(1) In (Z 1) and (Z 14) and (M): "Informed us."

Thus, the Messenger of Allah (peace be upon him) did in this place as I did.

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(1) In (Z 14): "He did thus with us."

(2) Its chain is authentic according to the criteria of the two Shaykhs (al-Bukhari and Muslim). **Hushaym** is Ibn Bishir, **Ismail ibn Abi Khalid** is the **Ahmisi**, and **Abu Ishaq** is **Amr ibn Abdullah al-Sabi'i**.

The hadith will appear with numbers (4676), (4893), and (4894) through **Sufyan al-Thawri**, from **Abu Ishaq al-Sabi'i**, from **Abdullah ibn Malik**, from **Ibn Umar**.

al-Daraqutni in his "Al-‘Ilal" 4/78 stated: "Our scholars used to say that **Ismail ibn Abi Khalid** made a mistake when he said: 'From Sa'id ibn Jubayr,' and that the hadith actually comes from **Abdullah ibn Malik**. What I believe, and Allah knows best, is that both hadiths are authentic

because the narration of **Sa'id ibn Jubayr** is preserved. It was narrated by **al-Hakam ibn Utaiba**, **Salama ibn Kuhayl**, **Amr ibn Dinar**, and **Salm al-Aftas** from **Sa'id ibn Jubayr**, from **Ibn Umar**. It seems that **Abu Ishaq** might have preserved it from them and narrated it once from **Sa'id ibn Jubayr**, from **Ibn Umar**, and **Ismail ibn Abi Khalid** remembered it from him. Then he narrated it another time from **Abdullah ibn Malik**, and **Sufyan** and those who followed him preserved it from him."

It was narrated by **al-Nasa'i** in his "al-Mujtaba" 1/291 from **Hushaym ibn Bishir**, with the wording: "I was with **Ibn Umar** when he left **Arafat**. When he arrived at **Muzdalifah**, he combined the **Maghrib** and **Isha** prayers. When he finished, he said: 'The Messenger of Allah (peace be upon him) did in this place what I did.'"

It was also narrated by **Ibn Abi Shayba** in his "Al-Musannaf" (p. 278 - al-Amrawi edition), **Muslim** (1288), (291), **Abu Dawood** (1931), **al-Tirmidhi** (888), **al-Nasa'i** in his "al-Mujtaba" 2/16, and **al-Bayhaqi** in his "Sunan" 1/401, through different chains from **Ismail ibn Abi Khalid**, with this narration. In all of them, it is explicitly stated that the Messenger of Allah (peace be upon him) combined **Maghrib** and **Isha** with a single **iqama**.

This will also appear in the narration of **Sufyan** with numbers (4676), (4893), and (4894).

It will appear in the hadith report (5186) that he performed the prayer for each one.

al-Tirmidhi said: "This is the practice of the scholars, because the **Maghrib** prayer is not performed without being combined. Therefore, when **Muzdalifah** is reached, the two prayers are combined with a single **iqama**."

…And he did not offer any voluntary prayer between them. This is the view chosen by some scholars, including **Sufyan al-Thawri**, who said: "If he wishes, he may perform **Maghrib**, then have dinner, remove his garments, and then establish the prayer for **Isha**." Some scholars said that **Maghrib** and **Isha** should be combined at **Muzdalifah** with one **adhan** and two **iqamas**: an **adhan** for **Maghrib**, then an **iqama** to perform it, followed by another **iqama** to perform **Isha**. This is the opinion of **al-Shafi'i**.

It was narrated by **Abu Dawood** (1930), and through him, by **al-Bayhaqi** 1/401, from the route of **Sharik**, from **Abu Ishaq**, with the indication that he performed both with a single **iqama**.

It was also narrated by **al-Tahawi** in *Sharh Ma'ani al-Athar* 2/215 from the route of **Hushaym ibn Bishir**, who said: "**Abu Bishr** (i.e., **Ja'far ibn Abi Wahshiyah**) informed us from **Sa'id ibn Jubayr**, with the same narration."

It was narrated by **Muslim** (1288) (287), **al-Nasa'i** in *al-Kubra* (4031) and in *al-Mujtaba* 5/260, and **Ibn Khuzayma** (2849) through the route of **Abdullah ibn Wahb**, from **Yunus** (i.e., **Ibn Yazid al-Ayli**), from **al-Zuhri**, from **Ubaydullah ibn Abdullah ibn Umar**, from his father, that the Messenger of Allah (peace be upon him) performed **Maghrib** and **Isha** together at **Muzdalifah**.

It was narrated by **Abu Dawood** (1933), and through him by **al-Bayhaqi** in *al-Sunan* 1/401, from **Abu al-Ahwas Salam ibn Sulaym**, from **Ash'ath ibn Sulaym**, from his father **Sulaym ibn al-Aswad al-Muharibi**, and **'Ilaj ibn 'Amr**, from **Ibn Umar**, with a similar narration.

It will appear under the numbers: (4460), (4676), (4893), (4894), (5186), (5241), (5287), (5290), (5495), (5506), (5538), (6083), (6399), (6400), and (6473).

As for the narration of **Ibn Mas‘ud**, it has already been mentioned under number (3637).

And from **Usama ibn Zayd**, in **al-Bukhari** (1672) and **Muslim** (1280).

And from **Abu Ayyub al-Ansari**, in **al-Bukhari** (1674) and **Muslim** (1287).

And from **Jabir**, in an extended version, in **Muslim** (1218).

Al-Sindi said: "His statement *‘and he proceeded’* means that he completed it, or that he continued it in the usual manner."

4453 – **Hushaym** narrated from **Ya‘la ibn ‘Ata’**, from **al-Walid ibn Abd al-Rahman al-Jurashi** (1), from **Ibn Umar**, that he passed by **Abu Hurayrah** while he was narrating from the Prophet (peace be upon him) that he said:

"Whoever follows a funeral and prays over it, he will have one qirat. If he witnesses its burial, he will have two qirats, and a qirat is greater than Uhud."

So **Ibn Umar** said to him: **"Abu Hur, be careful about what you narrate from the Messenger of Allah (peace be upon him)!"**

Then **Abu Hurayrah** went with him until they reached **Aisha** (4), and he said to her: "O Mother of the Believers, I adjure you by Allah! Did you hear the Messenger of Allah (peace be upon him) say:

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"Whoever follows a funeral and prays over it, he will have one qirat. If he witnesses its burial, he will have two qirats?"

She replied: "By Allah, yes."

Then **Abu Hurayrah** said: **"I was not occupied from the Messenger of Allah (peace be upon him) by planting trees or trading in the markets. I only sought from the Messenger of Allah (peace be upon him) a word to teach me or a meal to feed me."**

So **Ibn Umar** said to him: **"You are more knowledgeable…"**

= Regarding the prayer being three rak‘ahs.

Al-salat (the prayer) is in accusative case, meaning "perform it," referring to **Isha**.

Hatha (thus) means *he combined*.

(1) In the manuscript copies, it is written **al-Qurashi**, which is a scribal error.

(2) The word *"qala"* (he said) does not appear in (Z 14).

(3) In the margin of (Z 1), (S), (Ṣ), and (Q): **"Abu Hurayrah, a copy."**

(4) In (Z 14): **"Aisha, may Allah be pleased with her."**

(5) In (Z 14) and in the margin of (Z 1), (S), and (Ṣ): **"or a meal."**

"O Abu Hurayrah (1), you were the most attached to the Messenger of Allah (peace be upon him) among us, and the most knowledgeable of us regarding his hadith (3)."

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(1) In (S), and in the margin of (Ṣ): "Abu Hur." In the margin of (S), (Q), and (Ẓ 1): "Abu Hurayrah, a copy."

(2) The word "kunta" (you were) is not found in (Ẓ 14).

(3) Its chain is authentic according to the conditions of Muslim. Hushaym—who is Ibn Bishr—explicitly stated transmission in Abd al-Razzaq and al-Tirmidhi, and the rest of its narrators are trustworthy according to Muslim. Ya'la ibn 'Ata' is al-'Amiri al-Ta'ifi, and al-Jurashi is an attribution to Banu Jurash, a branch of Himyar.

It was also narrated by Abd al-Razzaq (6270) and al-Hakim 3/510–511 through the route of Hushaym with this chain. Al-Hakim authenticated it, and al-Dhahabi agreed with him.

It was also narrated by al-Bukhari (1323) and (1324), Muslim (945) (55), and al-Tahawi in *Sharh Mushkil al-Athar* (1262) through different routes from Jarir ibn Hazim, from Nafi', who said: "It was said to Ibn Umar: Abu Hurayrah says…"

It was also narrated by Muslim (945) (56), Abu Dawood (3169), al-Bayhaqi 3/412–413, and Ibn Hibban (3079) through the route of 'Amir ibn Sa'd ibn Abi Waqqas, who said: "He was sitting with Ibn Umar when Khabab appeared and said: 'O Abdullah ibn Umar, do you not hear what Abu Hurayrah says?'"

The last part of it—Ibn Umar's statement to Abu Hurayrah: "You were the most attached to the Messenger of Allah (peace be upon him)"—was also narrated by al-Tirmidhi (3836) through Hushaym with this chain.

It will also appear under numbers (4650), (4867), and (6305).

The hadith of Abu Hurayrah was narrated by al-Bukhari (47), (1325), (1323), and (1324), and Muslim (945) (52) to (56). It will also appear in *Musnad Ahmad* 2/246.

Additionally, similar narrations exist:

- **From Abu Sa'id al-Khudri in *Sharh Mushkil al-Athar* (1258), to be mentioned in 3/27.**
- **From al-Bara' ibn 'Azib, to be mentioned in 4/294.**

4454 - Hushaym narrated to us, Ibn Awn narrated to us (1), from Nafi', from Ibn 'Umar, that the Prophet (peace and blessings be upon him) said:

"If the one in the state of ihram does not find sandals, let him wear leather socks, but let him cut them (2) below the ankles." (3)

= A narration from 'Abdullah ibn al-Mughaffal will appear in 4/86 and 5/87.

And from Thawban, in Muslim (946), it will appear in 5/277, 282, and 284.

And from Ubayy ibn Ka'b, it will appear in 5/131.

And from Anas, in Abu Ya'la (4095) and (4169), as cited by al-Haythami in *al-Majma'* 3/30, where he said: "It was narrated by Abu Ya'la and al-Tabarani in *al-Awsat*, and in the

chain of one of them is Muhtasib, and in the other is Ruh ibn ‘Ata’, and both are weak."

And from Wathilah ibn al-Asqa‘, in al-Tayalisi (985) and Ibn ‘Adi 6/2327.

And from Ibn Mas‘ud, in Ibn ‘Adi 6/2452 and Abu ‘Awanah, as mentioned by al-Hafiz in *al-Fath* 3/196.

And from Ibn ‘Abbas, in al-Bayhaqi in *al-Shu‘ab*, and from Hafsah, in Humayd ibn Zanjawiyyah in *Fada’il al-A‘mal*, as mentioned by al-Hafiz in *al-Fath* 3/196.

Al-Sindi said: "His statement: *'He will have a qirat'* refers to a known measure of reward with Allah."

***"Look at what you narrate,"* meaning: Reflect upon it to avoid mistakes.**

***"It did not distract me,"* with an open ya (ي), indicating his strong memory. It contains an implicit critique of Ibn ‘Umar, questioning how he could retain knowledge while being preoccupied with worldly affairs.**

(1) In (Q): "Akhbarana" (informed us).

(2) In (Q): "Or let him cut them," with *"or"* replacing *"and"*, which is an error.

(3) Its chain is authentic according to the conditions of al-Bukhari and Muslim. Hushaym is Ibn Bishr, and Ibn Awn is ‘Abdullah al-Basri.

4455 - Hushaym narrated to us (1), Yahya ibn Sa‘id, ‘Ubaydullah ibn ‘Umar, Ibn Awn, and others informed us, from Nafi‘, from Ibn ‘Umar, that a man asked the Prophet (peace and blessings be upon him):

"From where should one enter the state of ihram?"

He said: "The miqat for the people of Madinah is Dhu al-Hulayfah, the miqat for the people of Sham is al-Juhfah, the miqat for the people of Yemen is Yalamlam, and the miqat for the people of Najd is Qarn."

And Ibn ‘Umar said: "The people have compared Dhat ‘Irq to Qarn." (3)

= It was also narrated by al-Nasa’i in *al-Kubra* (3660) and in *al-Mujtaba* 5/135, through Hushaym, with this chain.

It will appear under numbers (5075), (5106), (5431), (5528), (5906), and (6244), and it will be repeated under (4456). It is also found in an extended version under (4482), where repeated narrations will be listed.

In the chapter, there is also a narration from Ibn ‘Abbas, reported by al-Bukhari (1841) and Muslim (1178), and previously mentioned under (1848) and (1917).

And from Jabir, in al-Tahawi’s *Sharh Ma‘ani al-Athar* 2/134.

And from ‘Ali, in a mawquf narration in Ibn Hibban (3783).

(1) This hadith is not found in (Ṣ).

(2) In (Ẓ 14): "nuhrim" (we enter ihram).

(3) Its chain is authentic according to the conditions of al-Bukhari and Muslim. Yahya ibn Sa‘id is al-Ansari, ‘Ubaydullah ibn ‘Umar is al-‘Umari, and Ibn Awn is ‘Abdullah.

It is also found in Musnad Abu Hanifah (224) through the route of Yahya ibn Sa‘id al-Ansari, with this chain.

It was also narrated by Ibn Hibban (3761) through the route of ‘Ubaydullah ibn ‘Umar,

with the same chain.

And it was also narrated by Malik in *al-Muwatta'* 1/330, from Nafi', with the same chain.

4456 - Hushaym narrated to us (1), Ibn Awn informed us, from Nafi', from Ibn 'Umar, that the Prophet (peace and blessings be upon him) said:

"If the one in the state of ihram does not find sandals, let him wear leather socks, but let him cut them below the ankles." (2)

4457 - Hushaym narrated to us, Humayd informed us, from Bakr ibn 'Abdullah, from Ibn 'Umar, who said:

The talbiyah of the Messenger of Allah (peace and blessings be upon him) was:

"Labbayk, Allahumma, labbayk. Labbayk, la sharika laka, labbayk. (1) Indeed, all praise, blessings, and sovereignty belong to You. There is no partner with You."

And Ibn 'Umar added in it:

"Labbayk, labbayk (2), wa sa'dayk, wa al-khayr fi yadayk, labbayk, wa al-raghba' ilayk wa al-'amal." (3)

= Al-Bukhari (1525), Muslim (1182) (13), al-Nasa'i in *al-Kubra* (3631), Abu Dawud (1737), Ibn Majah (2914), al-Tahawi in *Sharh Ma'ani al-Athar* 2/118, al-Bayhaqi in *al-Sunan* 5/26, and al-Baghawi (1858).

Al-Nasa'i also narrated it in *al-Kubra* (3632) through the route of al-Layth ibn Sa'd, from Nafi', with this chain.

It was also narrated by al-Bukhari (1522) and al-Bayhaqi in *al-Sunan* 5/27 through the route of Zayd ibn Jubayr, from Ibn ‘Umar.

It will appear again under the numbers (4555), (4584), (5059), (5070), (5087), (5111), (5172), (5323), (5492), (5532), (5542), (5853), (6140), (6200), and (6390).

We have mentioned the hadiths of this chapter after the hadith of ‘Abdullah ibn ‘Amr, which will appear under number (6697).

Al-Sindi said: "His statement: *'The miqat for the people of Madinah'* (muhall), with a dammah on the meem, is a noun derived from ihlal (entering the state of ihram), meaning: The place where the people of Madinah enter ihram is Dhu al-Hulayfah. The original meaning of ihlal is raising the voice in the talbiyah, but in this context, it refers to entering ihram."

(1) This hadith is not found in (Ṣ).

(2) This is a repetition of 4454, both in chain and text.

(1) In (Ṣ): "Labbayk, labbayk, la sharika laka, labbayk." In (Q): "Labbayk, Allahumma, labbayk, la sharika laka, labbayk."

(2) In (Ẓ 14): "Labbayk, labbayk, labbayk."

(3) Its chain is authentic according to the conditions of al-Bukhari and Muslim. Humayd is Ibn Abi Humayd al-Tawil, and Bakr ibn ‘Abdullah is al-Muzani.

= It was also narrated by Abu Ya‘la (5692) and al-Tabarani in *al-Saghir* (134) through two chains from Bakr ibn ‘Abdullah al-Muzani, with this chain.

It was also narrated by al-Tayalisi (1838), Muslim (1184) (20), al-Tirmidhi (826), al-Tabarani in *al-Saghir* (237), and al-Daraqutni in *al-Sunan* 2/225-226, through various

chains from Nafi‘, from Ibn ‘Umar.

Al-Tirmidhi said: "This hadith is hasan sahih."

Al-Nasa’i also narrated it in *al-Kubra* (3731) and in *al-Mujtaba* 5/160 through the route of Hushaym ibn Bishr, from Abu Bishr Ja‘far ibn Abi Wahshiyyah, from ‘Ubaydullah ibn ‘Abdullah ibn ‘Umar, from his father, with this chain.

It was also narrated by Muslim (1184) (20) and al-Bayhaqi 5/44 through the route of Hamzah ibn ‘Abdullah ibn ‘Umar, from his father, with this chain.

Al-Tirmidhi said: "The hadith of Ibn ‘Umar is hasan sahih, and this is the practice of some of the scholars among the Companions of the Prophet (peace and blessings be upon him) and others. It is also the opinion of Sufyan, al-Shafi‘i, Ahmad, and Ishaq."

Al-Shafi‘i said: "If someone adds anything to the talbiyah that glorifies Allah, there is no harm in it, in sha’ Allah, but what I prefer is to limit oneself to the talbiyah of the Messenger of Allah (peace and blessings be upon him)."

4458 - Hushaym narrated to us, Yahya ibn Sa‘id informed us, from ‘Abdullah ibn Abi (1) Salamah, from Ibn ‘Umar, who said:

"We set out with the Messenger of Allah (peace and blessings be upon him) to ‘Arafat; some of us were saying *Allahu Akbar* (uttering the Takbir), and some of us were saying *Labbayk* (uttering the Talbiyah) (2)."

= There are also narrations on this topic from Ibn Mas‘ud, Jabir, ‘A’ishah, Ibn ‘Abbas, and Abu Hurayrah.

We have mentioned the hadiths of this chapter under the hadith of Ibn Mas‘ud earlier, under number (3897).

This addition that Ibn ‘Umar mentioned is actually a statement of ‘Umar ibn al-Khattab, as will appear under number (6146), and it is also found in Muslim (1184) (21).

Al-Hafiz said in *Fath al-Bari* 3/410: "It is known that Ibn ‘Umar followed his father in this."

Refer to *Fath al-Bari* 3/410 regarding the permissibility of adding to the Talbiyah.

It will appear again under numbers (4821), (4895), (4896), (4997), (5019), (5024), (5071), (5086), (5154), (5475), (5508), (6021), and (6146).

Al-Sindi said:

"His statement: 'Ibn ‘Umar added in it'—meaning: because he knew that the Prophet (peace and blessings be upon him) had approved of those who added to the Talbiyah in his presence."

"Al-Raghba’" (the word in the Talbiyah) has been reported with a waw and a long vowel, as well as with a dhamma and a short vowel; some have also transmitted it with a fatha and a short vowel, similar to *Sukra*. It comes from *raghbah*, meaning desire or supplication.

(1) In (Q): ‘Abdullah ibn Salamah, which is an error.

(2) An authentic hadith with a chain whose narrators are all reliable, according to the standards of al-Bukhari and Muslim, except for ‘Abdullah ibn Abi Salamah, who is al-Majishun, and he is among the narrators of Muslim.

= It was also narrated by al-Nasa’i in *al-Kubra* (3990) and in *al-Mujtaba* 5/250 through the route of Hushaym, with this chain.

It was also narrated by al-Darimi 2/56 through the route of Sufyan al-Thawri, and by al-Nasa'i in *al-Kubra*...

4459 - Hushaym narrated to us, Yunus informed us, Ziyad ibn Jubayr informed me, who said:

"I was with Ibn 'Umar in Mina, and he passed by a man who was slaughtering a camel while it was sitting. He said: 'Make it stand and restrain it, for this is the Sunnah of Muhammad (peace and blessings be upon him) (1).'"

= Al-Nasa'i narrated it in *al-Kubra* (3989) and in *al-Mujtaba* 5/250 through the route of Hammad ibn Zayd, both narrating from Yahya ibn Sa'id al-Ansari, with this chain.

This serves as a corroboration from both al-Thawri and Hammad ibn Zayd for Hushaym in his narration.

It will appear again under number (4733) through the route of Ibn Numayr, and under number (4850) through the route of Yazid ibn Harun, both narrating from Yahya ibn Sa'id, with this chain, with the addition of 'Abdullah ibn 'Abdullah ibn 'Umar between al-Majishun and Ibn 'Umar.

Al-Daraqutni said in *al-'Ilal* 4, folio 78: "This is the correct version."

There is also a narration from Anas in al-Bukhari (970) and Muslim (1285), which will appear in 3/240.

See the hadith of Ibn Mas'ud earlier under number (3549).

Al-Sindi said:

"His statement: 'Some of us were saying Takbir, and some were saying Talbiyah'—apparently, they were alternating between saying the Talbiyah and saying Takbir. At times, some would say Takbir while others would say Talbiyah, and vice versa. This way, it was true at every moment that some were among those saying Takbir and some were among those saying Talbiyah. Some would say only the Talbiyah, and some would say only Takbir. It seems they did so following the Prophet (peace and blessings be upon him), as Ibn Mas'ud previously narrated something supporting this. He said: 'I went out with the Messenger of Allah (peace and blessings be upon him), and he did not cease the Talbiyah until he threw the Jamrah of Aqabah, except that he interspersed it with Takbir.' So it is recommended for a person to frequently say the Talbiyah while also interspersing it with Takbir. And Allah knows best."

(1) Its chain is authentic according to the standards of al-Bukhari and Muslim.

Hushaym is Ibn Bishr.

Yunus is Ibn 'Ubayd ibn Dinar al-'Abdi.

Ziyad ibn Jubayr is Ibn Hiyyah al-Thaqafi.

= It was also narrated by Abu Dawud (1768) from Imam Ahmad ibn Hanbal, with this chain.

It was also narrated by al-Nasa'i in *al-Kubra* (4134) and by Ibn Khuzaymah (2893) through two chains from Hushaym, with this chain.

4460 - Hushaym narrated to us, Isma'il ibn Abi Khalid informed us, Abu Ishaq narrated to us, from Sa'id ibn Jubayr, who said:

"I was with Ibn ‘Umar when he departed from ‘Arafat. Then he came to Jam‘ (Muzdalifah) and prayed Maghrib and ‘Isha’ (2). When he finished, he said: 'The Messenger of Allah (peace and blessings be upon him) did in this place just as I have done.'"

Hushaym said once: 'So he led us in the Maghrib prayer' (3).

= It was also narrated by al-Bukhari (1713), Muslim (1320) (358), al-Darimi 2/66, Ibn Khuzaymah (2893), Ibn Hibban (5903), al-Bayhaqi in *al-Sunan* 5/237, and al-Baghawi in *Sharh al-Sunnah* (1957), through multiple chains from Yunus, with this chain.

Al-Bayhaqi also narrated it in *al-Sunan* 5/237 through the route of Hushaym ibn Bashir, from Abu Bishr Ja‘far ibn Abi Wahshiyyah, from Sa‘id ibn Jubayr, who said: "I saw Ibn ‘Umar slaughtering his sacrificial camel while it was standing, having its left foreleg tied."

It will appear again under numbers (5580) and (6236).

There is also a narration on this topic from Anas ibn Malik in al-Bukhari (1714).

And from Jabir in Abu Dawud (1767) and al-Bayhaqi in *al-Sunan* 5/237-238.

Al-Sindi said:

"His statement: 'Make it stand'—meaning: slaughter it while it is standing; thus, there is an implied meaning in the sentence."

"Tied"—meaning: having its left foreleg bound.

"Sunnah of Muhammad (peace and blessings be upon him)"—this can be read as nominative (rafa‘), meaning "that slaughtering while standing is the Sunnah," or as accusative (nasb), meaning "follow the Sunnah of Muhammad (peace and blessings be upon

him)." Based on this, 'standing' would be a circumstantial phrase (hal), implying "slaughter it while it is standing." It may also be an implied circumstantial phrase without estimation, or an interpretative infinitive (masdar ta'wili), meaning "make it stand."

(1) In (Z 14): *he said: "Hadathana" (narrated to us);* in (Z 1) and (Q): *"Akhbarana" (informed us).*

(2) In (Z 14), (Z 1), (Q), and (S): *"so he combined Maghrib and 'Isha'."*

(3) In (S): *"So he prayed Maghrib."*

Then he said:

"Prayer!" Then he prayed two Rak'ahs. Then he said: 'Thus did the Messenger of Allah (peace and blessings be upon him) do in this place.'"

4461 - Hushaym narrated to us, Yahya ibn Sa'id, 'Ubaydullah ibn 'Umar, and Ibn 'Awn informed us, from Nafi', from Ibn 'Umar:

"That the Prophet (peace and blessings be upon him) was asked: 'What is the muhrim (one in a state of Ihram) allowed to kill?' He said: 'He may kill the scorpion, the fawaysiqah (harmful vermin), the kite, the crow, and the rabid dog (2).'"

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(1) Authentic. It is a repetition of (4452).

(2) Its chain is authentic according to the standards of al-Bukhari and Muslim.

Hushaym is Ibn Bashir.

Yahya ibn Sa‘id is al-Ansari.

‘Ubaydullah ibn ‘Umar is al-‘Umari.

Ibn ‘Awn is ‘Abdullah.

= It was also narrated by Abu Nu‘aym in *Hilyat al-Awliya’* 9/230 through the route of Imam Ahmad, with this chain.

Ibn Hibban also narrated it in a shortened form (3961) through the route of Hushaym ibn Bashir, with this chain (but without mentioning the scorpion).

It was narrated in full by al-Nasa’i in *al-Mujtaba* 5/190 through the route of Hushaym, from Yahya ibn Sa‘id, with this chain.

It was also narrated by Muslim (1199) (77), Ibn Majah (3088), and al-Tahawi in *Sharh Ma‘ani al-Athar* 2/165 through different routes from ‘Ubaydullah ibn ‘Umar, with this chain.

It was also narrated by Muslim (1199) (77), al-Nasa’i in *al-Mujtaba* 5/189, and al-Tahawi in *Sharh Ma‘ani al-Athar* 2/166 through the route of al-Layth ibn Sa‘d.

Muslim also narrated it (1199) (77), as did al-Tahawi in *Sharh Ma‘ani al-Athar* 2/166 through another route.

Jarīr ibn Ḥāzim narrated it, and it was also recorded by al-Bazzār (1097) (*Zawāʾid*), al-Fākihī in *Akhbār Makkah* (2286), and al-Ṭabarānī in *al-Kabīr* (10959) through the route of al-Layth ibn Abī Sulaym, and by al-Khaṭīb in *al-Tārīkh* 10/293 through the route of Shuʿayb ibn Abī Ḥamzah, all of them from Nāfiʿ, with this chain.

And it will also come through the route of ʿAbdullāh ibn Dīnār, from Ibn ʿUmar, from the Prophet (ﷺ) under number (5107).

It was also recorded by al-Bukhārī (1827), Muslim (1200) (74) and (75), and al-Ṭaḥāwī in *Sharḥ Maʿānī al-Āthār* 2/165 through the route of Zayd ibn Jubayr, who narrated that a man asked Ibn ʿUmar: "What are the animals that a person in the state of iḥrām (ritual consecration) is permitted to kill?" So Ibn ʿUmar replied: *"One of the wives of the Prophet (ﷺ) informed me that he commanded…"* etc., with the addition in Muslim: *"…and the snake."* He also said: *"And likewise in the prayer."*

Muslim (1200) (73) also recorded it through the route of Sālim ibn ʿAbdullāh, from his father Ibn ʿUmar, from Ḥafṣah, the wife of the Prophet (ﷺ), from the Prophet (ﷺ).

Al-Ḥāfiẓ said in *al-Fatḥ* 4/35: *"Zayd differed from Nāfiʿ and ʿAbdullāh ibn Dīnār in inserting an intermediary between Ibn ʿUmar and the Prophet (ﷺ), and he agreed with Sālim, except that Zayd left her unnamed, while Sālim named her."*

Abū Ḥātim al-Rāzī said in *al-ʿIlal* 1/281: *"Ibn ʿUmar did not hear this ḥadīth from the Prophet (ﷺ); rather, he heard it from his sister Ḥafṣah."*

Al-Ḥāfiẓ also said in *al-Fatḥ* 4/36: *"It appears that Ibn ʿUmar heard it from his sister Ḥafṣah, who narrated it from the Prophet (ﷺ), and he also heard the Prophet (ﷺ) narrating it when he was asked about it."*

It will appear under numbers (4543), (4737), (4851), (4876), (4937), (5091), (5107), (5132), (5160), (5324), (5476), (5541), (6228), and (6229).

And regarding this subject, there is a narration from Ibn ʿAbbās, which previously appeared under number (2330).

And a narration from ʿĀʾishah, recorded by al-Bukhārī (1829) and (3314), will appear in volumes 6/33 and 6/87.

4462 - Hushaym narrated to us, reporting from ʿAṭāʾ ibn al-Sāʾib, from ʿAbdullāh ibn ʿUbayd ibn ʿUmayr, that he heard his father say to Ibn ʿUmar: *"Why do I not see you touching except these two corners—the Black Stone and the Yemeni Corner?"*

So Ibn ʿUmar said: *"If I do so, it is because I heard the Messenger of Allah (ﷺ) say: 'Indeed, touching them erases sins.'"*

He said: *"And I heard him say: 'Whoever performs seven circumambulations (ṭawāf) while counting them precisely and then prays two rakʿahs, it will be for him like freeing a slave.'"*

He said: *"And I heard him say: 'No man lifts a foot or places it down except that ten good deeds are written for him, ten sins are erased from him, and ten ranks are raised for him.'"* (1)

= And a narration from Abū Saʿīd al-Khudrī will appear in volume 3/3.

And a narration from Abū Hurayrah is recorded by Abū Dāwūd (1847) and al-Bayhaqī in *al-Sunan* 5/210.

And a narration from Ibn Masʿūd regarding killing the snake in Minā previously appeared under number (3586).

And a narration from Abū Rāfiʿ was recorded by al-Bazzār (1096) (*Zawāʾid*). Al-Haythamī said in *al-Majmaʿ* 3/229: *"Al-Bazzār recorded it, and in it is Yūsuf ibn Nāfiʿ. Ibn Abī Ḥātim mentioned him but neither criticized nor authenticated him, while Ibn Ḥibbān included him in al-Thiqāt (the reliable narrators)."*

Al-Sindī said: *"His statement: 'al-fuwaysiqah' refers to the mouse, as a diminutive form of fāsiqah (sinful), because it emerges from its hole and causes harm to people."*

"And al-ḥidāʾah: with a kasrah on the ḥāʾ, a fatḥah on the dāl, followed by a hamzah, pronounced like ʿinabah (grape). It is among the lowest of birds, as it snatches people's food from their hands."

"And al-ʿaqūr: with a fatḥah on the ʿayn, is an intensive form of ʿāqir (one who injures), referring to a predatory animal that attacks and tears its prey apart."

(1) A ḥasan (good) ḥadīth. Hushaym—who is Ibn Bashīr—even though he heard from ʿAṭāʾ ibn al-Sāʾib after his memory deterioration, has a corroborating report, and the rest of its narrators are trustworthy men of al-Bukhārī and Muslim, except for ʿAbdullāh ibn ʿUbayd ibn ʿUmayr, who is from the narrators of Muslim, and in this chain, he explicitly states hearing from his father, and al-Bukhārī affirmed his hearing from his father in *al-Tārīkh al-Kabīr* 5/143.

This narration in full was also recorded by Abū Yaʿlā (5688, 5689), al-Bayhaqī in *al-Sunan* 5/110, and al-Baghawī in *Sharḥ al-Sunnah* (1916) through the route of Hushaym ibn Bashīr, with this chain. Al-Baghawī stated: *"This is a ḥasan (good) ḥadīth."*

It was also recorded in full by al-Tirmidhī (959), Abū Yaʿlā (5687), Ibn Khuzaymah (2753), and al-Ḥākim 1/489 through the route of Jarīr ibn ʿAbd al-Ḥamīd. Ibn Khuzaymah (2753) also recorded it through Muḥammad ibn Faḍīl, both of whom narrated from ʿAṭāʾ. Al-Tirmidhī said: *"It is a ḥasan (good) ḥadīth."* Al-Ḥākim said: *"This ḥadīth is authentic based on what I have explained about the condition of ʿAṭāʾ ibn al-Sāʾib,"* and al-Dhahabī agreed with him.

We say: The hearing of Jarīr and Ibn Faḍīl from ʿAṭāʾ was only after his memory deterioration.

. . . . . .

ʿ**Umayr** that a man said: "O **Abū** ʿ**Abd al-Raḥmān** … And this is a good chain of narration. **Ḥammād ibn Zayd** heard from ʿ**Aṭāʾ ibn al-Sāʾib** before his memory changed."

And his statement: *"Indeed, touching them removes sins"* is reported by **Ibn Khuzaymah (2729)** through the route of **Hushaym**, with this chain.

It was also reported by **al-Nasāʾī** in *"al-Kubrā"* (3930) through the route of **Ḥammād ibn Zayd**—who is among those who heard from ʿ**Aṭāʾ** before his memory changed—and by **Ibn Khuzaymah (2730)** through the route of **Jarīr** and **Muḥammad ibn Faḍl**, and by **al-Fākihī** in *"Akhbār Makkah"* (123) through the route of **Faḍl ibn** ʿ**Iyāḍ**, and also by **Ibn Khuzaymah**

(2730) and **al-Fākihī (146)** through the route of ʿ**Ubaydah ibn Ḥumayd**, and by **al-Bayhaqī** in *"al-Sunan"* 5/80 through the route of **Shujāʿ ibn al-Walīd**, all of them narrating from ʿ**Aṭāʾ ibn al-Sāʾib**, with this chain.

The reviewer of *Ṣaḥīḥ Ibn Khuzaymah* altered the name ʿ**Ubaydah ibn Ḥumayd**—which is correct in the original text—to ʿ**Ubaydullāh ibn** ʿ**Ubayd ibn** ʿ**Umayr**, which is incorrect. Moreover, ʿ**Aṭāʾ ibn al-Sāʾib** was omitted from the chain in the published version without any indication.

It will appear under number **(5621)** through the route of **al-Thawrī**, from ʿ**Aṭāʾ ibn al-Sāʾib**, and he had heard from him before his memory changed.

And his statement: *"Whoever performs ṭawāf (circumambulation) for a full week ..."* up to *"equal to freeing a slave"* is reported by **al-Bayhaqī** in *"al-Sunan"* 5/110 through the route of **Ibrāhīm ibn Ṭahmān**, from ʿ**Aṭāʾ ibn al-Sāʾib**, with this chain.

It was also reported by **Ibn Mājah (2956)** through the route of **al-**ʿ**Alāʾ ibn al-Musayyib**, from ʿ**Aṭāʾ**—who is **Ibn Abī Rabāḥ**—from **Ibn** ʿ**Umar**, who said: *"I heard the Messenger of Allāh ﷺ say: 'Whoever performs ṭawāf around the Kaʿbah and prays two rakʿahs, it is like freeing a slave.'"*

Al-Būṣayrī said in *"Miṣbāḥ al-Zujājah"* (1039): "This chain consists of trustworthy narrators." However, we say that it is disconnected (**munqaṭiʿ**), as ʿ**Aṭāʾ ibn Abī Rabāḥ** did not hear from **Ibn** ʿ**Umar**, as mentioned by **Aḥmad** and **Ibn Maʿīn**.

And his statement: *"No man raises a foot ..."* up to the end of the ḥadīth is reported by **Ibn Ḥibbān (3697)** through the route of **Jarīr**, from ʿ**Aṭāʾ ibn al-Sāʾib**, from ʿ**Abdullāh ibn ʿUbayd ibn ʿUmayr**, from his father.

. . . . . .

That **Ibn ʿUmar** said: *"I heard the Messenger of Allāh ﷺ say: 'Whoever performs ṭawāf around the Kaʿbah for a full week, not placing a foot down or lifting another except that Allāh removes a sin for him, writes a good deed for him, and raises his rank because of it.'"*

It was also reported by **Khalīfah ibn Khayyāṭ** in *"Musnaduh"* (53), and from him by **al-Ṭabarānī** in *"al-Kabīr"* (13444), through the route of **Ziyād ibn ʿAbdullāh**—who is **al-Bakkāʾī**—from ʿ**Abd al-Malik ibn Abī Sulaymān**—who is **al-ʿArzamī**—from ʿ**Aṭāʾ**—who is **Ibn Abī Rabāḥ**—from ʿ**Ubayd ibn ʿUmayr**, from **Ibn ʿUmar**, with the wording: *"He does not place a foot nor lift one except that a good deed is written for him."* Its chain is good (**ḥasan**).

It will appear in an abridged form under numbers **(4585), (5621), and (5701)**. See also **(4463), (4672), and (4686)**.

Al-Sindī said: "His statement: *'If I do so, then I have heard'—'If'* is a conditional particle that necessitates the apodosis, which is omitted here. The phrase *'then I have heard'* serves as reasoning in place of that omitted apodosis, meaning: 'If I do it, it is appropriate, since it is based on a well-established foundation.' The ḥadīth indicates the ruling in question because the Prophet

ﷺ specifically gave preference to the two corners (of the Kaʿbah) over others, so one should not extend this practice beyond them without evidence, and there is no evidence for that."

As for his statement: *"And I heard him say: Whoever performs ṭawāf ..."*, it is not part of the response but is rather an additional benefit.

"Whoever performs ṭawāf for a full week"—this is written with an **alif** in our original copy, while in many versions it appears as **"sbūʿan"** without the **alif**. In *"al-Nihāyah"*, it states: *"Whoever performs ṭawāf for a full week,"* meaning seven times, just as a week refers to seven days. It is also said as **"sbūʿ"** without an **alif**, which is a rare variant.

"He counts it"—from **iḥṣā**ʾ, meaning he completes and perfects it.

"It was"—referring to that ṭawāf. It could also be that *"was"* is independent of the pronoun, and its subject is *"equal to freeing a slave"*, with *"ka"* being a noun meaning **"like"**, i.e., *"He earns the same reward as freeing a slave."* The word **"ʿadl"** (equal) can be pronounced with a **fatḥah** or **kasrah** on the ʿ**ayn**, and there is a difference of opinion regarding their meanings. The intended meaning here is something equivalent to freeing a slave. It has been reported that the reward for freeing a slave is freedom from the Hellfire, and this requires the forgiveness of all sins, both minor and major, past and future—Allāh knows best.

. . .

4465 - Narrated by *Muʿtamir, from ʿUbaydullāh, from Nāfiʿ, from Ibn ʿUmar*:

The Messenger of Allah (ﷺ) forbade making nabīdh in gourds (qarʿ) and in tar-coated vessels (muzaffat). (1)

= Also recorded in [Musnad] 1/390, Ibn Ḥibbān (3202), (3203), (3204), al-Bayhaqī in *al-Sunan* 2/326, and al-Baghawī in *Sharḥ al-Sunnah* (447) through multiple chains from Nāfiʿ with this chain of transmission, but they did not mention al-Faḍl ibn ʿAbbās.

It was also recorded by al-Bukhārī (397), (1167), (1598); Muslim (1329), (392), (394); al-Nasāʾī 2/33, 5/217, 218; al-Ṭaḥāwī in *Sharḥ Maʿānī al-Āthār* 1/389-390, 1/390; al-Dāraquṭnī 2/51; Ibn ʿAdī 2/660 in an abridged form and 2/826 through multiple chains from Ibn ʿUmar, and they did not mention al-Faḍl ibn ʿAbbās.

Al-Ḥāfiẓ [Ibn Ḥajar] said in *al-Fatḥ* 3/468: *It has not been established that al-Faḍl was with them except in an anomalous narration.*

We say: He means this one. The narration of al-Faḍl ibn ʿAbbās has already been mentioned under (1795), where it negates the Prophet (ﷺ) praying inside the Kaʿbah.

Al-Ḥāfiẓ reconciled between the conflicting narrations of negation and affirmation in *al-Fatḥ* 3/468-469.

Regarding the phrase: *Ajāfa ʿalayhim al-bāb*—it means he *closed it upon them.* In al-Bukhārī's narration, it states: *Fa-aghlaqū ʿalayhim* (So they locked it upon them).

Al-Sindī commented: *Bilālan* (Bilāl) is in the accusative case as it is the predicate of *kāna* (was), and the phrase is: *Awwalu man laqītu* (The first person I met). In some copies, it is written in the nominative case, possibly due to scribal conventions.

(1) **Its chain is authentic according to the conditions of al-Bukhārī and Muslim.**

Muʿtamir is Muʿtamir ibn Sulaymān al-Taymī.

ʿUbaydullāh is ʿUbaydullāh ibn ʿUmar al-ʿUmarī.

It was also recorded by Ibn Abī Shaybah 8/117 through the route of Abū Usāmah, from ʿUbaydullāh, with this chain.

= Also recorded by Mālik in *al-Muwaṭṭaʾ* 2/843; al-Shāfiʿī 2/312; Muslim (1997) (48), (49); Ibn Mājah (3402); Abū ʿAwānah 5/304; al-Ṭaḥāwī in *Sharḥ Maʿānī al-Āthār* 4/225; and al-Bayhaqī in *al-Sunan* 8/308 through multiple chains from Nāfiʿ with this chain.

A similar narration was recorded by Abū ʿAwānah 5/309 through the route of Ḥammād ibn Zayd, from Ayyūb al-Sakhtiyānī, from Muḥammad ibn Sīrīn, from Ibn ʿUmar.

It will appear again under the numbers (4574), (4629), (4809), (4837), (4913), (4914), (4915), (4995), (5013), (5015), (5030), (5072), (5074), (5090), (5092), (5156), (5187), (5191), (5224), (5415), (5423), (5429), (5477), (5486), (5494), (5572), (5678), (5764), (5789), (5819), (5833), (5916), (5954), (5960), (6012), (6416), (6441).

Other narrations on this topic:

- From **Ibn ʿAbbās**, recorded by Muslim (1997) in a narration from both Ibn ʿAbbās and Ibn ʿUmar; previously mentioned under (3257), and as a narration from Ibn ʿAbbās alone in Muslim (17) (39) p. 1579.
- From ʿ**Abdullāh ibn ʿAmr**, which will appear under (6497).
- From **Anas**, recorded by Muslim (1992).
- From **Abū Hurayrah**, recorded by Muslim (1993).
- From ʿ**Alī**, recorded by al-Bukhārī (5594) and Muslim (1994).
- From ʿ**Āʾishah**, recorded by al-Bukhārī (5595) and Muslim (1995).

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- From **Abū Saʿīd al-Khudrī**, recorded by Muslim (1996), to appear in 3/3.
- From **Jābir**, recorded by al-Bukhārī (5592) and Muslim (1998).
- From **Buraydah**, recorded by Muslim (977), to appear in 5/355.
- From ʿ**Abdullāh ibn Abī Awfā**, recorded by al-Bukhārī (5596), to appear in 4/353.
- From ʿ**Abd al-Raḥmān ibn Yaʿmur**, recorded by al-Nasāʾī in *al-Mujtabā* 8/305.

4466 - Narrated by *Muʿtamir, from ʿUbaydullāh, from Nāfiʿ, from Ibn ʿUmar*:

The Messenger of Allah (ﷺ) said: "When one of you comes to Jumuʿah (Friday prayer), let him perform ghusl (ritual bath)." (1)

Also recorded from **Ibn al-Zubayr** by al-Nasāʾī in *al-Mujtabā* 8/303.

From **Ṣafiyyah**, it will appear in 6/337.

From **Maymūnah**, it will appear in 6/332 and 6/333.

Al-Qarʿ refers to **dubbāʾ (gourds)**, and the prohibition against making nabīdh in them was due to their quick fermentation and the ease with which they become intoxicating.

Ibn al-Athīr stated in *al-Nihāyah*:

The prohibition of making nabīdh in these containers was in the early period of Islam, then it was abrogated—as indicated by the narration of Buraydah recorded by Muslim 3/1585, where the Prophet (ﷺ) said: *"I had forbidden you from drinking except from skins, but now you may drink from any vessel, so long as you do not drink anything intoxicating."* This is the predominant view, whereas **Mālik and Aḥmad** held that the prohibition remains.

Musnad Ahmad (Abdullah bin Omar RA)

(1) **Its chain is authentic according to the conditions of al-Bukhārī and Muslim.**

Muʿtamir is Muʿtamir ibn Sulaymān al-Taymī.

It was also recorded by al-Ṭabarānī in *al-Kabīr* (13392) and al-Khaṭīb in *Tārīkh Baghdad* 5/300 through two chains from ʿUbaydullāh with this chain.

It was also recorded by Muslim (844) (1); Ibn Khuzaymah (1750), (1751); Ibn Ḥibbān (1224); al-Ṭabarānī in *al-Kabīr* (13419) and *al-Awsaṭ* (18), (46), (48), (259), (260), (261); Abū Nuʿaym in *al-Ḥilyah* 7/266, 8/197, 217; al-Bayhaqī in *al-Sunan* 1/297, 3/188; al-Khaṭīb in *Tārīkh Baghdad* 4/95; and al-Baghawī in *Sharḥ al-Sunnah* (333) through multiple chains from Nāfiʿ with this chain.

A variant narration was recorded by Ibn Khuzaymah (1752), Ibn Ḥibbān (1226), and al-Bayhaqī 3/188 through ʿUthmān ibn Wāqid from Nāfiʿ with the wording:

"Whoever comes to Jumuʿah from among men and women, let him perform ghusl. And whoever does not attend it, then there is no ghusl upon him—whether male or female."

Al-Ājurrī reported from Abū Dāwūd: *"We do not know of anyone else who narrated this except him."*

4467 - Narrated by Muʿtamir, from ʿ**Ubaydullāh**, from **Nāfi**ʿ, from **Ibn** ʿ**Umar**, who said: The Messenger of Allāh (ﷺ) said: *"Whoever carries a weapon against us is not one of us."* (1)

= ʿ**Uthmān ibn Wāqid**.

It will appear under the numbers (4553), (4920), (4942), (5005), (5008), (5078), (5083), (5128), (5142), (5169), (5210), (5311), (5450), (5456), (5482), (5488), (5777), (5828), (5961), (6020), (6327), (6369), (6370), and it will be repeated under number (6267).

In this regard, there is a narration from ʿ**Umar ibn al-Khaṭṭāb** in al-Bukhārī (882) and Muslim (845) (4).

And from **Abū Saʿīd al-Khudrī** in Muslim (846), and it will appear in 3/6.

And from ʿ**Āʾishah** in Muslim (847) and al-Bazzār (Zawāʾid) (625).

And from **Ibn** ʿ**Abbās** in Muslim (848), Ibn Mājah (1098), and al-Ṭabarānī in *al-Kabīr* (11468).

And from **Buraidah** in al-Bazzār (626) (Zawāʾid).

And from **Ḥafṣah** in al-Ṭaḥāwī's *Sharḥ Maʿānī al-Āthār* 1/116.

Al-Sindī said: His saying *"Whoever carries"*, meaning whoever raises, which is a metaphor for fighting. *"Against us"*, meaning against the Muslims. *"Is not from us"*, meaning not from the Muslims in terms of treatment, so the hadith is similar to the hadith *"And fighting him is disbelief."*

(1) Its chain of narration is **ṣaḥīḥ** according to the conditions of **al-Bukhārī and Muslim**. **Muʿtamir** is **Ibn Sulaymān al-Taymī**.

4468 - Narrated by Muʿtamir, from ʿ**Ubaydullāh**, from **Nāfiʿ**, from **Ibn** ʿ**Umar**, that the Messenger of Allāh (ﷺ) *would position his riding animal (1) and pray towards it.* (2)

And ʿ**Ubaydullāh** is **Ibn ʿUmar al-ʿUmarī**.

It was also narrated by **Ibn Abī Shaybah** 10/121, **Muslim** (98) (161), **Ibn Mājah** (2576), **Abū ʿAwanah** 1/58, and **al-Bayhaqī** in *al-Sunan* 8/20, all from various routes from ʿ**Ubaydullāh**, with this chain.

It was also narrated by **al-Ṭayālisī** (1828), ʿ**Abd al-Razzāq** (18681), **al-Bukhārī** (6874), **al-Nasāʾī** in *al-Kubrā* (3563) and *al-Mujtabā* 7/177, **Abū Yaʿlā** (5827), **al-Ṭaḥāwī** in *Sharḥ Mushkil al-Āthār* (1322), (1323), and (1324), **al-Sahmī** in *Tārīkh Jurjān* p. 136, and **al-Khaṭīb** in *Tārīkh Baghdad* 7/236, all from various routes from **Nāfi**ʿ, with this chain.

It was also narrated by **al-Ṭaḥāwī** in *Sharḥ Mushkil al-Āthār* (1323) through ʿ**Abdullāh ibn Dīnār**, from **Ibn ʿUmar**, as a **marfū**ʿ narration.

It will also appear under the numbers (4649), (5149), (6277), and (6381).

Complete supporting narrations will be mentioned in *Musnad ʿAbdullāh ibn ʿAmr* under number (6724).

Al-Sindī said: His saying *"positions his riding animal"*, as **al-Qasṭallānī** summarized, means he places it crosswise. In another narration, it is *"positions"*, with a silent ʿAyn and a Dammah on the Rāʾ. **Al-Nawawī** said: It is with a Fatha on the Yāʾ and a Kasra on the Rāʾ. It is also narrated with a Dammah on the Yāʾ and a Shadda on the Rāʾ, meaning: he makes it crosswise between himself and the Qiblah.

(1) The word **"was"** is omitted in (Q) and (Ṣ).

(2) In (S), (Ṣ), (Q), and (Ẓ 1): *"positions on his riding animal"*, and in the margins of (Q) and (Ẓ

1): *"positions his riding animal"*. The margin of (S) and (Ṣ) states: His saying *"positions on his riding animal"*. This is how it appears in an authentic manuscript, while in some, it is *"positions his riding animal"*. We have affirmed what is in manuscript (Ẓ 14) as it corresponds to the narration in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

(1) Its chain of narration is **ṣaḥīḥ** according to the conditions of **al-Bukhārī and Muslim**.

It was also narrated by **Muslim** (502) and **Abū ʿAwanah** 2/51 from the route of **Imām Aḥmad**, with this chain.

It was also narrated by **al-Bukhārī** (507) and **al-Bayhaqī** in *al-Sunan* 2/269 through **Muʿtamir**, with this chain. In it, there is an additional wording: *I said: "What if the animals stir?" He said: "He would take this saddle, adjust it, and pray toward its rear—or he said its back end"—and **Ibn ʿUmar** would do the same.*

Al-Ḥāfiẓ in *Fatḥ al-Bārī* 1/580 mentioned that the questioner was ʿ**Ubaydullāh** and the respondent was **Nāfi**ʿ, and the subject of *"he takes"* was the Prophet (ﷺ). Thus, it is **mursal**, as **Nāfi**ʿ did not meet the Prophet (ﷺ). The phrase *"the animals stir"*, means the camels became agitated.

It was narrated in a similar manner by **Ibn Abī Shaybah** 1/383, **al-Bukhārī** (430), **Muslim** (502) (248), **Abū Dāwūd** (692), **al-Tirmidhī** (352), **Abū ʿAwanah** 2/51, **al-Ṭabarānī** in *al-Kabīr* (13404), and **al-Bayhaqī** in *al-Sunan* 2/269, all through various routes from ʿ**Ubaydullāh**, with this chain.

It will also appear under the numbers (4793), (5841), and (6128), and will be repeated under number (6261).

Al-Jawharī said: The *rāḥilah* (riding animal) is a she-camel suitable for saddling. **Al-Azharī** said: The *rāḥilah* refers to a distinguished riding animal, whether male or female. The Tāʾ Marbūṭah in *rāḥilah* is for emphasis. **Al-Ḥāfiẓ** in *Fatḥ al-Bārī* 1/581 narrated from ʿ**Abd al-Razzāq** on the authority of **Ibn** ʿ**Umar** that he disliked praying near a camel unless it had a saddle on it, as it remains more still that way.

4470 - Mu'tamir ibn Sulaymān narrated to us, from **'Ubaydullāh**, from **Nāfi'**, who said: *"I saw **Ibn 'Umar** performing voluntary prayers on his riding animal, facing whichever direction it took him. I mentioned that to him (1), and he said: 'I saw **Abū al-Qāsim** doing it (2).'"*

Al-Ṭabarānī also recorded it in *al-Kabīr* (13189) through the route of **'Abd al-Ḥamīd ibn Ṣāliḥ**, from **Abū 'Aqīl**, from **'Umar ibn 'Abdullāh ibn 'Umar**, from his uncle **Sālim**, from **Ibn 'Umar**, in a marfūʿ narration, with the wording: *"It is not befitting for any Muslim to spend a night without having his will written if he has wealth about which he should make a bequest."*

Al-Dāraqutnī also recorded it in *al-Sunan* 4/151 (6) through the route of **Yūnus ibn 'Ubayd**, from **al-Ḥasan**, from **Ibn 'Umar**, in a marfūʿ narration with the wording: *"It is not appropriate for a man upon whom three days pass, while he has wealth and intends to make a bequest, except that he should have written his will."*

It will appear with the numbers (4578), (4902), (5118), (5197), (5511), (5513), (5930), and (6100).

Al-Sindī said: His statement *"lā yabītu"* (he does not spend the night) appears in the negation form in the manuscripts, but the meaning is prohibitive. Al-Zarkashī said: The object of *"yabītu"*

is omitted, meaning "sick." I say: It appears that this omission is either the predicate or a circumstantial clause, not an object. The most likely meaning is generality, and *"aḥad"* (one) refers to any of the adults, rather, the legally responsible ones, and the prohibition is one of disapproval (tanzīh).

"Except that his will is written": This clause is in the circumstantial form, exempted from a general state.

(1) In (Q) and (Ṣ): *"So I mentioned that to him."*

(2) Its chain is authentic according to the criteria of the two Shaykhs.

It was also recorded by **'Abd al-Razzāq** (4518), **Abū 'Awānah** 2/343-344, **Ibn Khuzaymah** (1264), and **al-Dāraqutnī** 2/21 through different routes from **'Ubaydullāh**, with this chain.

Al-Bukhārī recorded it (1000) through the route of **Juwairiyah ibn Asmā'**, from **Nāfi'**, with the same chain.

Al-Ṭabarānī also recorded it in *al-Kabīr* (13627) and (13628) through two routes from **'Amr ibn Dīnār**, from **Ibn 'Umar**, who said: *"The Prophet ﷺ would pray wherever his riding animal faced him."*

4471 - **Mu'tamir** narrated to us, **'Ubaydullāh** narrated to us, from **Nāfi'**, from **Ibn 'Umar**, that *"The Prophet of Allah ﷺ forbade milking people's livestock except with their permission (1)."*

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It will appear with the numbers (4476), (4518), (4714), (4956), (4982), (5001), (5040), (5047), (5048), (5062), (5189), (5334), (5406), (5413), (5447), (5529), (5826), (6071), (6155), (6221), and (6287), and in *Musnad Abū Sa'īd al-Khudrī* 3/73 (Maymaniyyah edition).

See also (4520).

In this topic, there is also a narration from **Jābir ibn 'Abdullāh** in *Bukhārī* (1094) and (1099) (to appear in 3/378), from **'Āmir ibn Rabī'ah** in *Bukhārī* (1097) and *Muslim* (701) (to appear in 3/444), from **Abū Sa'īd al-Khudrī** (to appear in 3/73), from **Anas** in *Bukhārī* (1100) and *Muslim* (702) (to appear in 3/126), and from **Ibn 'Abbās** in *Ibn Mājah* (1201).

Al-Sindī said: His statement *"ḥaythu tawajjahat bihi"* ("wherever it faced him")—the **bā'** here indicates causation, meaning *"wherever I directed it and made its face turn"* or it could indicate accompaniment. The outcome is that he would pray while facing in any direction.

(1) Its chain is authentic according to the criteria of the two Shaykhs. **Mu'tamir** is **Ibn Sulaymān al-Taymī**, and **'Ubaydullāh** is **Ibn 'Umar al-'Umarī**.

Muslim recorded it (1726) in an extended form, as did **Abū 'Awānah** 4/36, **Ibn Ḥibbān** (5171), and **al-Bayhaqī** in *al-Sunan* 9/358, all through the route of **'Ubaydullāh**, with this chain. They also include an additional portion that will appear under number (4505).

It was also recorded in an extended form by **Mālik** in *al-Muwaṭṭa'* 2/971, **'Abd al-Razzāq** in *al-Muṣannaf* (6958) and (6959), **al-Ḥumaydī** (683), **Ibn Abī Shaybah** 7/49, **al-Bukhārī** =

= (2435), **Muslim** (1726) (13), **Abū Dāwūd** (2623), **Ibn Mājah** (2302), **al-Ṭaḥāwī** in *Sharḥ Ma'ānī al-Āthār* 4/241, in *Sharḥ Mushkil al-Āthār* (2818), (2819), (2820), and (2821), **Abū 'Awānah** 4/35, 36, 37, **Ibn Ḥibbān** (5282), **al-Ṭabarānī** in *al-Awsaṭ* (312) and (1930), **al-Bayhaqī** in *al-Sunan* 9/358, in *al-Shu'ab* (5491) and (11158), and **al-Baghawī** in *Sharḥ al-Sunnah* (2168), all through different routes from **Nāfi'**, with this chain. The phrase *"'an Nāfi'"* was omitted in the chain of **'Abd al-Razzāq** (6959).

It will also appear under numbers (4505) and (5196).

"al-Māshiyyah": This term applies to camels, cows, and sheep, but it is used more commonly for sheep, as mentioned in *al-Nihāyah*.

Al-Ḥāfiẓ in *al-Fatḥ* 5/89 quoted **Ibn 'Abd al-Barr**, who said: *"This ḥadīth forbids a Muslim from taking anything belonging to another Muslim without their permission. The mention of milk specifically is due to people's general leniency in that matter, but it serves as an indication for what is even more important. The majority took this as a ruling, whether the permission is specific or general. Many of the early scholars made an exception in cases where it is known that the owner is pleased, even without specific or general permission. Others permitted it unrestrictedly in cases of eating and drinking, whether or not the owner's satisfaction is known. Their proof is the ḥadīth recorded by **Abū Dāwūd** and **al-Tirmidhī**, and authenticated, narrated by **al-Ḥasan** from **Samurah**, marfū'*: 'If one of you comes upon livestock, and the owner is not present, he should call out three times. If the owner responds, he should seek permission. If granted, he may milk and drink, but he should not carry any away.'"

Its chain is authentic up to **al-Ḥasan**, and those who affirm his hearing from **Samurah** accept it. Others critique it due to disconnection, but it has supporting narrations. Among the strongest is

the ḥadīth of **Abū Sa‘īd**, marfū‘*: "If you come upon a shepherd, call out three times. If he responds, seek permission; otherwise, drink without causing harm. If you come upon a garden wall…" and so on.* It was recorded by **Ibn Mājah** and **al-Ṭaḥāwī**, and authenticated by **Ibn Ḥibbān** and **al-Ḥākim**.

Hadith 4472 – Narrated by *Ishaq bin Yusuf Al-Azraq, from Ubaidullah—meaning Ibn Umar—from Nafi', from Ibn Umar:*

He used to combine the two prayers: Maghrib and 'Isha when the twilight disappeared. He said: "The Messenger of Allah ﷺ used to combine them whenever he was pressed by travel." (1)

The hadith that prohibits it is more authentic and is therefore preferable to act upon, as it opposes definitive principles regarding the prohibition of taking a Muslim's wealth without his permission. Thus, it is not given consideration. Some have reconciled the two hadiths in various ways, including: interpreting the permission as applicable when the owner's consent is known, and the prohibition as when it is not; restricting the permission to travelers and not others, or to those in dire need, or in cases of famine in general—all of which are closely related interpretations.

Ibn Battal narrated from some of his teachers that the hadith of permission was applicable in the Prophet’s ﷺ time, while the hadith of prohibition referred to what would happen after him, when people would become more possessive and less inclined to share. End quote. Others have mentioned different explanations—refer to them.

Also, see the hadith of Ibn Amr recorded under number (6683).

As-Sindi said: *The phrase "prohibited it from being milked" is in the passive voice, derived from the verb "to milk." In many manuscripts, it appears as "is milked," both of which have the same meaning—that milk is not like water, which is shared by all.* Some scholars' statements indicate that this hadith abrogates the hadith of Samura, in which the Prophet ﷺ said: *"If one of you comes across livestock, and its owner is present, he should seek permission. If the owner is not there, he should call out three times. If he receives a response, he should seek permission; otherwise, he may milk and drink but not carry anything away."*

Some scholars restricted Samura's hadith to cases of dire necessity, while others considered it weak due to a discontinuity in its chain, as Al-Hasan did not hear from Samura. And Allah knows best.

(1) Its chain is authentic according to the conditions of Al-Bukhari and Muslim.

Hadith 4473 – Narrated by *Uthman bin Uthman—meaning Al-Ghatfani—who reported:*

At-Tirmidhi also recorded it in a similar manner (555) through the narration of 'Abdah bin Sulayman, and Al-Bayhaqi in *As-Sunan* 3/159 through the narration of Hammad bin Mas'adah, and Al-Khatib in *Tārīkh Baghdad* 7/271 through the narration of Yunus bin Rashid, all of whom narrated from Ubaidullah bin Umar, with the same content. At-Tirmidhi said: "This is a good and authentic hadith."

Musnad Ahmad (Abdullah bin Omar RA)

It was also recorded by At-Tarsusi in *Musnaduh* (85), Abu 'Awanah 2/350, At-Tahawi in *Sharh Ma'ani Al-Athar* 1/161, Abu Nu'aym in *Tārīkh Asbahān* 2/330, Ad-Daraqutni in *As-Sunan* 1/390–393, and Al-Bayhaqi in *As-Sunan* 3/159–160, all through various chains from Nafi'.

It was also recorded in a similar manner by Al-Bukhari (1805) and (3000), and Al-Bayhaqi in *As-Sunan* 3/160 through the narration of Aslam Al-'Adawi from Ibn Umar.

Additional chains of transmission will be mentioned under hadith numbers (4531), (4542), (4598), (5120), (5163), (5516), (5791), (5838), (6354), and (6375).

Other narrations on this topic include:

- From **Ibn Abbas**, reported by Al-Bukhari (1107), previously recorded under number (1874).
- From **Anas**, recorded by Al-Bukhari (1108) and (1110), and Muslim (704), which will be cited in 3/138 and 151.
- From **Mu'adh bin Jabal**, recorded by Muslim (706), which will be cited in 5/229, 230, 233, and 236.
- From **Jabir**, recorded by Abu Dawud (1215), An-Nasa'i 1/287, and Ibn Hibban (1590).
- From **Abdullah bin Amr**, recorded by Ibn Abi Shaybah 2/458.
- From **Abu Musa**, recorded by Ibn Abi Shaybah 2/457.
- From **Ibn Mas'ud**, recorded by Ibn Abi Shaybah 2/458 and At-Tahawi in *Sharh Ma'ani Al-Athar* 1/160.

As-Sindi said: *The phrase "when the twilight disappears" explicitly indicates combining the two prayers at the time of the second one. "Whenever he was pressed by travel"—the "ba" (ب) in*

"bijaddi" (بِجَدِّهِ) serves as a causative preposition, meaning that travel caused him to combine the prayers.

Hadith 4473 – **Narrated by** *Nafi', from his father, from Ibn Umar:*

The Messenger of Allah ﷺ prohibited Al-Qaza'.

Al-Qaza' is when a boy's head is shaved while some of his hair is left. (1)

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(1) An authentic hadith. Uthman bin Uthman Al-Ghatfani is a disputed narrator, but he is corroborated by other reports. Muslim included his narrations in supporting evidences, and both Abu Dawud and An-Nasa'i also recorded from him. The rest of the narrators in this chain are reliable per the standards of Al-Bukhari and Muslim.

This hadith was also recorded by:

- Abu Dawud (4193) and Abu Nu'aym in *Hilyat Al-Awliya'* 9/231 through the chain of Imam Ahmad, with this chain. However, in the printed edition of *Hilyat Al-Awliya'*, the name "Uthman bin Uthman Al-Ghatfani" appears mistakenly as "Uthman bin Umar Al-Qattan."
- Muslim (2120) (113) through the same chain.
- Ibn Hibban (5507) through the narration of Ruh bin Al-Qasim, from Umar bin Nafi', with the same content.

Musnad Ahmad (Abdullah bin Omar RA)

- An-Nasa'i in *As-Sunan Al-Kubra* (9298) and *As-Sunan Al-Sughra* 8/130 through the narration of Ibn Abi Al-Rijal, from Umar bin Nafi', in the wording: *"Allah, the Almighty, prohibited Al-Qaza'."*
- Muslim (2120) (113) through the narration of Abdur-Rahman As-Sarraj, from Nafi', with the same content.

Additional chains of narration will be mentioned under numbers (4973), (5175), (5356), (5548), (5550), (5615), (5770), (5846), (5989), (5990), (6212), (6294), (6420), (6422), and (6459), and it will be repeated under number (4974).

The definition of **Al-Qaza'** comes from the words of **Nafi'**, as explicitly stated in the narration recorded by Muslim. Another definition is attributed to **Ubaidullah bin Umar** in the narration (4973).

As-Sindi said: *The term "Al-Qaza'" is pronounced with two fatha vowels, beginning with a **qaf** and followed by a **zay** with a diacritic dot (ز). Its root meaning refers to patches of clouds, and it is applied to shaving a boy's head while leaving some areas untouched, as it resembles scattered clouds.*

Hadith 4474 – Narrated by *Ishaq bin Yusuf, from Sufyan, from Ibn Ajlan, from Al-Qa'qa' bin Hakim:*

Abdul Aziz bin Marwan wrote to Ibn Umar requesting him to present his needs to him. Ibn Umar wrote back: "The Messenger of Allah ﷺ used to say: 'The upper hand is better than the lower

hand, and begin with those under your care.' I am not asking you for anything, nor will I refuse any provision Allah grants me from you." (1)

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(1) An authentic hadith. The chain is considered good due to the presence of **Ibn Ajlan** (Muhammad), while the rest of the narrators are reliable.

Hadith 4474 (continued) – Narrated by *Ishaq bin Yusuf, from Sufyan, from Ibn Ajlan, from Al-Qa'qa' bin Hakim:*

Abdul Aziz bin Marwan wrote to Ibn Umar requesting him to present his needs to him. Ibn Umar wrote back: "The Messenger of Allah ﷺ used to say: 'The upper hand is better than the lower hand, and begin with those under your care.' I am not asking you for anything, nor will I refuse any provision Allah grants me from you." (1)

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(1) An authentic hadith, and this is a good chain because of **Ibn Ajlan** (Muhammad), and the rest of the narrators are reliable per the standards of Al-Bukhari and Muslim. The hadith was also narrated by:

- **Abu Ya'la** (5730), and Al-Bayhaqi in *Ash-Shu'ab* (3549) through the chain of Ishaq bin Yusuf, with the same wording. Note that the narration of Al-Bayhaqi does not include the phrase "begin with those under your care."
- Al-Bayhaqi in *Ash-Shu'ab* (3548) narrated it through the chain of Abu Hudhaifah from Sufyan, with the same content.

Musnad Ahmad (Abdullah bin Omar RA)

- It was cited by Al-Haythami in *Majma' Al-Zawa'id* 3/262 (4539), saying: *"It was narrated by At-Tabarani in Al-Kabir, and its narrators are the narrators of the Sahih."*
- It was also cited by As-Suyuti in *Al-Jami' As-Saghir* (10027), and his commentator Al-Mannawi explained that Al-Haythami said the narrators are from the Sahih, while Al-Mundhiri considered the chain to be good.

This hadith is reinforced by another complete narration from **Hakim bin Hizam** found in *Sahih Al-Bukhari* (1427) and *Sahih Muslim* (1034), which will be cited in 3/403 and 434.

It also has a similar narration from **Abu Huraira** found in *Sahih Al-Bukhari* (1428) and *Sahih Muslim* (1042), which will be cited in 2/288 and 501.

Hadith 4475 – Narrated by *Abdul Aziz bin Abdul Samad, narrated to us (1) Ayyub, from Nafi', from Ibn Umar:*

The Messenger of Allah ﷺ said: "Indeed, the image-makers (2) will be punished on the Day of Resurrection, and it will be said to them: 'Give life to what you have created.'" (3)

= The third narration of this hadith is from **Abu Umamah**, recorded by Muslim (1036), which will be cited in 5/262.

The fourth narration is from **Jabir**, which will be cited in 3/330.

The fifth narration is from **Ibn Abbas**, recorded by At-Tabarani in *Al-Mu'jam Al-Kabir* (12726).

The sixth narration is from **Tariq Al-Muharibi**, recorded by An-Nasa'i in *Al-Mujtaba* 5/61.

The seventh narration is from **Imran bin Husayn** and **Samura bin Jundub**, recorded by At-Tabarani in *Al-Kabir* 18/(321).

Refer also to the hadith of **Ibn Mas'ud**, previously cited as (4261).

As-Sindi said: *"His statement: 'The upper hand…' has been explained to mean that the hand of the giver is the upper hand, and the hand of the receiver is the lower hand. Thus, there is no reason for any dispute regarding this meaning. His statement: 'Begin with those under your care,' means to prioritize those who are your dependents. His statement: 'I am not asking you for anything,' means that I will not present my need to you, because that would be a form of asking. However, I will also not reject (what is given), as he (Ibn Umar) did not refuse what was given to him, since his father had rejected a gift before, and the Prophet ﷺ forbade him from doing so."*

(1) In (M) and the edition of Sheikh Ahmed Shakir: *"Akhbarana" (informed us).*

(2) In (M) and the edition of Sheikh Ahmed Shakir: *"He said: 'The image-makers…'"* It is also written in the margin of (S) with a note confirming its correctness. In (S), it is recorded as *"Indeed, the image-makers!!"*

(3) Its chain is authentic according to the criteria of Al-Bukhari and Muslim. **Abdul Aziz bin Abdul Samad** is **Al-Ammi**. **Ayyub** is **Ibn Abi Tamima As-Sakhtiyani**.

It was also recorded by:

- **Abdur-Razzaq** (19490), **Muslim** (2108), **An-Nasa'i** in *Al-Kubra* (9787), **At-Tahawi** in *Sharh Ma'ani Al-Athar* 4/287, and **Al-Baghawi** in *Sharh As-Sunnah* (3220) through various chains from Ayyub with the same wording.

Hadith 4476 – **Narrated by** *Isma'il, narrated to us Ayyub, from Sa'id bin Jubayr:*

Ibn Umar used to pray voluntary prayers on his mount, but when he intended to perform Witr, he would dismount and perform Witr on the ground. (1)

= It was also recorded by **An-Nasa'i** in *Al-Kubra* (9788), **At-Tahawi** in *Sharh Ma'ani Al-Athar* 4/286, and **Abu Nu'aym** in *Akhbar Asbahan* 2/212 through various chains from **Nafi'**, with the same wording.

It will be cited under the numbers **(4707), (4792), (5168), (5767), (6084), (6241), and (6262),** and see also (6326).

We have already mentioned the hadiths on this topic in the previous hadith of **Ibn Mas'ud**, cited as (3558).

His statement: *"It will be said: 'Give life to what you have created,'"* Al-Hafiz said in *Fath Al-Bari* 10/384:

"This is a statement of incapacity (i.e., they are being challenged with something impossible), and from it, we understand the nature of the punishment for the image-maker, which is that he will be tasked with blowing the soul into the image he created. However, he will be unable to do so, so his punishment will continue perpetually, as will be explained in the chapter on 'Whoever Creates an Image.'"

We say: He is referring to the hadith of **Ibn Abbas** recorded by **Al-Bukhari** (5963), in which he said:

"I heard Muhammad ﷺ say: 'Whoever creates an image in this world will be tasked on the Day of Judgment with blowing life into it, but he will not be able to do so.'"

As-Sindi said: *"His statement: 'The image-makers,' refers to those who make images of living beings, as indicated by the last part of the hadith."*

(1) Its chain is authentic according to the criteria of Al-Bukhari and Muslim. **Isma'il** is **Ibn 'Ulayyah**. **Ayyub** is **Ibn Abi Tamima As-Sakhtiyani**.

It was also recorded with a similar wording by **At-Tahawi** in *Sharh Ma'ani Al-Athar* 1/429 through the chain of **Mujahid**, stating that *Ibn Umar used to pray on his mount while traveling, facing whichever direction it turned, and when the last part of the night came, he would dismount and perform Witr.*

Additionally, **At-Tahawi** recorded it in *Sharh Ma'ani Al-Athar* 1/429 through the chain of **Hanzalah bin Abi Sufyan**, from **Nafi'**, from **Ibn Umar**, with the wording: *"He used to pray on his mount and perform Witr on the ground, claiming that the Messenger of Allah ﷺ used to do the same."*

It will be mentioned later that the Prophet ﷺ performed Witr on his mount under the numbers **(4519), (4530), (4620), (5208), (5209), (5822), (5936), (6224), and (6449),** where we will discuss the ruling on performing Witr while riding.

The hadith on voluntary prayers while riding was previously cited under **(4470),** where we mentioned the related narrations.

As-Sindi said: *"His statement: 'He dismounted and performed Witr on the ground,' suggests that he did so sometimes. Otherwise, there are also narrations indicating that he performed Witr while riding."*

Hadith 4477 – Narrated by *Isma'il, narrated to us Ayyub, from Sa'id bin Jubayr:*

I said to Ibn Umar: "A man accused his wife of adultery?" He replied: "The Messenger of Allah ﷺ separated between the two brothers of Banu Al-Ajlani, and said: 'Allah knows that one of you is lying. Is there any among you who wishes to repent?' But they both refused. He repeated this (1) three times, but they both refused, so he separated them." (2)

= It was also recorded by **Abu Dawud** (2258) through the chain of Imam **Ahmad**, with this same chain of narrators.

Additionally, it was recorded by **Al-Bukhari** (5311) and (5349), and **An-Nasa'i** in *Al-Mujtaba* 6/177, through the chain of **Isma'il bin 'Ulayyah**, with this same chain of narrators. In their versions, there is an additional narration, which will be cited under **(4587).**

It was also recorded in a more detailed form by **Abdur-Razzaq** in *Al-Musannaf* (12454) and **Muslim** (1493) (6) through two different chains from **Ayyub**, with the same content.

(1) In (Z 14): *"He repeated it."* In (Q): *"He repeated them both."*

(2) Its chain is authentic according to the criteria of Al-Bukhari and Muslim. **Isma'il** is **Ibn ‘Ulayyah**. **Ayyub** is **Ibn Abi Tamima As-Sakhtiyani**.

4478 - Ismā‘īl narrated to us, **Ayyūb** narrated to us, from **Nāfi‘**, who said: **Ibn ‘Umar** called for prayer at Ḍajānān (1), then he called out: "Pray in your dwellings." Then he narrated from the Messenger of Allah ﷺ that he used to command the caller to call for prayer, then to call out: "Pray in your dwellings," on a cold night or a rainy night while on a journey (2).

= Also narrated by Muslim (1493) (7), al-Nasā’ī in "Al-Mujtabā" 6/176-177, and al-Bayhaqī in "Al-Sunan" 7/402 through the route of ‘Azrah from Sa‘īd ibn Jubayr, with the same chain.

It will also appear through other routes under numbers (4587), (4945), (5009), and (5202).

See also (4527), (5312), (5400), and (6098).

It was previously mentioned in the "Musnad of ‘Umar" under number (398).

See also the previous hadith of **Ibn Mas‘ūd** under number (4001).

Al-Sindī said: His saying "A man accused his wife" means with adultery; that is, what is its ruling?

His saying "the two brothers of Banū al-‘Ajlān" means between a husband—his name was ‘Uwaymir al-‘Ajlānī—and his wife—her name was Khawlah—from them. It is said of those close in relation, for example: "the brother of kinship," and the dual form is used by way of predominance.

"Allah knows that one of you is lying" does not mean that this knowledge is exclusive to Allah; rather, he intended to instill fear in them with Allah's knowledge of it. Otherwise, the fact that

one of them is lying is obvious.

"So he separated them": The apparent meaning is that the separation must be carried out by the imam, while those who do not hold this view say that what is meant is that it was later clarified that they could no longer be together.

(1) In the margin of (Ẓ 1) it states: "Ḍajānān is a mountain in Mecca." In the margins of (Q), (Ṣ), and (S), it states: "a small mountain in Mecca."

(2) Its chain is authentic according to the conditions of al-Bukhārī and Muslim. **Ismā‘īl** is **Ibn ‘Ulayyah**, and **Ayyūb** is **Ibn Abī Tamīmah al-Sakhtiyānī**.

4479 - Ismā‘īl narrated to us, **Ayyūb** narrated to us, from **Nāfi‘**, from **Ibn ‘Umar**, from the Prophet ﷺ, that he said: *"Whoever keeps—or he said: acquires—a dog that is neither for hunting nor for guarding livestock, his reward will decrease by two qīrāṭs every day."* It was said to him: **Abū Hurayrah** says: "And a dog for farming?" He replied: *"Indeed (1)...*

= Also narrated by Abū Dāwūd (1061), and Ibn Khuzaymah (1655) through the route of **Ismā‘īl**, with this chain.

Also narrated by al-Dārimī 1/292, Abū Dāwūd (1060), Abū ‘Awwānah 2/18, and Ibn Ḥibbān (2077) through the route of **Ḥammād ibn Zayd**; and al-Bayhaqī in "Al-Sunan" 3/70-71 through the route of **Shu‘bah**, both from **Ayyūb**, with the same chain.

Also narrated by ‘Abd al-Razzāq (1901), Ibn Abī Shaybah 2/233, Abū Dāwūd (1064), Abū ‘Awwānah 2/18, Ibn Ḥibbān (2076), and al-Bayhaqī in "Al-Sunan" 3/71 through various routes from **Nāfi‘**, with the same chain.

Also narrated by Abū Ya‘lā (5673) and Ibn Khuzaymah (1656) through the route of **Jarīr ibn**

‘Abd al-Ḥamīd, from **Yaḥyā ibn Sa‘īd al-Anṣārī**, from **al-Qāsim ibn Muḥammad**, from **Ibn ‘Umar**.

Al-Dāraquṭnī said in "Al-‘Ilal" 4/folio 79: "The narration of **Jarīr ibn ‘Abd al-Ḥamīd**, from **Yaḥyā**, from **al-Qāsim ibn Muḥammad**, is not preserved."

It will appear through other routes under numbers (4580), (5151), (5302), and (5800).

In the chapter, a narration from **Ibn ‘Abbās** previously appeared under number (2503).

A narration from someone who heard the caller of the Messenger of Allah ﷺ will appear in 3/415-416.

A narration from **Nu‘aym ibn al-Naḥḥām** will appear in 2/220.

A narration from **Usāmah al-Hudhalī** will appear in 5/74.

A narration from **Jābir** is recorded by Abū Dāwūd (1065).

A narration from **Sam‘ ibn Jundub** is recorded by Ibn Abī Shaybah 2/234.

(1) In (M) and the edition of **Shaykh Aḥmad Shākir**, it states: "How could Abū Hurayrah have farmland?" This is an error.

"...for Abū Hurayrah had farmland." (1)

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(1) Its chain is authentic according to the conditions of al-Bukhārī and Muslim. **Ismā‘īl** is **Ibn ‘Ulayyah**, and **Ayyūb** is **Ibn Abī Tamīmah al-Sakhtiyānī**.

Also narrated by al-Tirmidhī (1487) through the route of **Ismā‘īl ibn ‘Ulayyah**, with this chain, but without mentioning **Abū Hurayrah's** statement. He said: "The hadith of **Ibn ‘Umar** is ḥasan ṣaḥīḥ, and it has also been narrated from the Prophet ﷺ that he said: 'Or a dog for farming.'"

Also narrated by al-Ṭaḥāwī in "Sharḥ Ma‘ānī al-Āthār" 4/55 through the route of **Ḥammād ibn**

Zayd, from **Ayyūb**, with the same chain, but without mentioning **Abū Hurayrah's** statement.

Also narrated by Ibn Abī Shaybah 5/409, al-Nasā'ī in "Al-Kubrā" (4797), in "Al-Mujtabā" 7/188, Ibn Ḥibbān (5653), and al-Ṭaḥāwī in "Sharḥ Ma'ānī al-Āthār" 4/55 through various routes from **Nāfi'**, with the same chain, but without mentioning **Abū Hurayrah's** statement. Ibn Abī Shaybah added: "Or a dog for protection."

Also narrated by al-Ṭaḥāwī in "Sharḥ Ma'ānī al-Āthār" 4/56 through the route of **Ibn Abī Bijayr**, from **'Abdullāh ibn 'Umar**, that the Messenger of Allah ﷺ mentioned dogs and said: *"Whoever keeps a dog that is neither for hunting nor for guarding livestock, his reward will decrease by a qīrāṭ every day."*

Also narrated by al-Tirmidhī (1488) through the route of **Ḥammād ibn Zayd**, from **'Amr ibn Dīnār**, from **Ibn 'Umar**, that the Messenger of Allah ﷺ commanded that dogs be killed except for hunting dogs and livestock dogs. It was said to him: "**Abū Hurayrah** used to say: 'Or a dog for farming.'" He replied: *"Indeed, **Abū Hurayrah** had farmland."*

Al-Tirmidhī said: "This hadith is ḥasan ṣaḥīḥ."

Al-Nawawī said in "Sharḥ Muslim" 10/236: "This does not weaken **Abū Hurayrah's** narration or cast doubt on it, but rather it means that since he was involved in farming, he paid special attention to it and preserved it well, as those who are directly involved in something tend to be more meticulous about it and are more familiar with its rulings than others."

Al-Hafiz said in *Fath al-Bari* (5/6): "It is said that **Ibn 'Umar** intended by this to affirm the narration of **Abu Hurayrah** and that the reason for his retention of this addition was that he was engaged in agriculture more than him. One who is involved in something needs to learn its rulings."

Al-Sindi said regarding his statement: *'Indeed, Abu Hurayrah has farmland.'* That is, it is possible that he remembered what I forgot because a person directly involved in an issue retains details that others may forget. It is not meant that he added this to the hadith because of his concern for his land—far be it to think such a thing of **Abu Hurayrah** or **Ibn 'Umar**. And Allah, the Most High, knows best.

We say: This is supported by the fact that **Ibn 'Umar** himself mentioned the *dog of the farm* in his narration coming later under numbers (4813) and (5505), which are found in *Muslim* (1574) (56).

The mention of the *dog of the farm* also appears in the hadith of **'Abdullah ibn Mughaffal** in *Muslim* (1573) (49) and *al-Tirmidhi* (1489), and it will appear in *Musnad* 5/57.

It is also mentioned in the hadith of **Sufyan ibn Abi Zuhayr** in *al-Bukhari* (2323) and *Muslim* (1576), and it will appear in 5/219 and 220.

Additionally, it is found in the hadith of **Abu Hurayrah** in *al-Bukhari* (2322) and *Muslim* (1575), and it will appear in 2/267.

Furthermore, there is a narration on this topic from **Ibn Mas'ud**, reported as *mawquf* in *Ibn Abi Shaybah* (5/409) without mentioning the *dog of the farm*.

Similarly, there is a narration from a group of the Prophet's Companions in *'Abd al-Razzaq* (19614) without any exceptions for types of dogs.

It will also appear under the numbers: (4549), (4813), (4944), (5171), (5253), (5254), (5073), (5393), (5505), (5775), (5925), (6342), and (6443).

Regarding the phrase *"not harmful"*, Ibn al-Athir said: "It refers to a dog trained for hunting. It is said: *Dariya al-kalb* (the dog was trained), and *Adrahu sahibuhu* (his owner trained and encouraged him). It is pluralized as *dawar*."

4480 - Isma'il narrated to us, saying: **Ayyub narrated** from **Nafi'** that **Ibn 'Umar** was visited by his son, **'Abdullah ibn 'Abdullah**, while his back was facing the courtyard. His son said:

"I fear that there may be fighting among people this year, and you might be prevented from reaching the House (Ka'bah), so why not stay?"

Ibn 'Umar replied: *"The Messenger of Allah (ﷺ) set out, but the disbelievers of Quraysh prevented him from reaching the House. If I am prevented from it, I will do as the Messenger of Allah (ﷺ) did."* Then he recited:

> *"Indeed, in the Messenger of Allah, you have a good example to follow."* [Al-Ahzab: 21]

Then he said: *"I have already obligated myself to perform 'Umrah."*

He then set out, and when he reached **al-Bayda'**, he said: *"I do not see their ruling except as one. I testify before you all that I have obligated myself to perform Hajj along with my 'Umrah."*

Then he arrived and performed a single **Tawaf** for both.

Al-Sindi said:

- *"Or he said: Acquired"*, meaning *"took in"*—this is the narrator's uncertainty.
- *"Not harmful"*, meaning from a dog trained for hunting.
- *"Nor a shepherd's dog"*, meaning for guarding livestock.
- *"It will decrease"*, either in active or passive voice.
- *"And a dog of farming"*, meaning additional knowledge was gained regarding the mention of the farming dog.

(1) In (14 ظ), it is written: **"They both narrated to us."** In (م) and in Sheikh **Ahmad Shakir's** edition, it is written: **"He informed us."**

(2) In (14 ظ), it is written: **"If something prevents me from reaching it."**

(3) In (ق), it is written: **"I do not know."** A marginal note states: **"I do not see."**

(4) Its chain of narration is **authentic according to the conditions of al-Bukhari and Muslim**. **Isma'il** is **Ibn 'Ulayyah**, and **Ayyub** is **al-Sakhtiyani**.

This hadith is also reported by **al-Bukhari** (1639) and **Muslim** (1230) (183) through **Isma'il**, with this chain of transmission.

It is also recorded by **al-Humaydi** (678), **al-Bukhari** (1693), **Muslim** (1230) (183), and **al-Nasa'i** in *al-Mujtaba* (5/226) from different chains through **Ayyub**, with the same content.

Additionally, it is recorded by **al-Bukhari** (1640), **Muslim** (1230) (182), and **Ibn Hibban** (3998) through **al-Layth ibn Sa'd**, from **Nafi'**, with the same report.

Al-Nasa'i in *al-Kubra* (3842) recorded it through **'Abdullah ibn Yazid al-Muqri'**, from **Juwairiya**, from **Nafi'**, who reported that **'Abdullah ibn 'Abdullah** and **Salim ibn 'Abdullah** informed him that they both approached **'Abdullah ibn 'Umar**…

It is also reported by **al-Bukhari** (1807) and (4185) and **al-Bayhaqi** in *al-Sunan* (5/216) through **Juwairiya**, from **Nafi'**, who reported that **'Ubaydullah ibn 'Abdullah** and **Salim ibn 'Abdullah** informed him that they both approached **'Abdullah ibn 'Umar**.

We say: In our narration and in **al-Nasa'i's** narration—mentioned earlier—it is written **'Abdullah** instead of **'Ubaydullah**. The same appears in the upcoming narration under number (5165). **Al-Bayhaqi** in *al-Sunan* (5/216) stated: **"'Abdullah is more authentic."**

Al-Hafiz in *Fath al-Bari* (4/5) commented:

*"It is not far-fetched that both of them spoke to their father about this. Perhaps Nafi' was present when the elder **'Abdullah** spoke to his brother **Salim**, but not when **'Ubaydullah** spoke to his brother **Salim** as well. Instead, they informed him about it, and he narrated what he knew."*

We say: This narration clarifies the intermediary between **Nafi'** and **Ibn 'Umar**, who were his two sons, **'Ubaydullah** and **Salim**.

Al-Bukhari (1808) also narrated it from **Musa ibn Isma'il**, from **Juwairiya**, from **Nafi'**, who reported that some of **Banu 'Abdullah** said to him: *"If you stayed here..."*

Additionally, **al-Bukhari** (1708) narrated it through **Musa ibn 'Uqbah**, and **al-Nasa'i** in…

4481 – *Isma'il narrated to us: Ayyub informed us, from Nafi', from Ibn 'Umar, who said: "I saw men and women performing ablution together during the time of the Messenger of Allah (ﷺ) from a single vessel."* (2)

=*Al-Mujtaba* 5/225–226 from the route of Isma'il ibn Umayyah, both from Nafi', who said: *"Ibn*

'Umar intended to perform Hajj in the year of the Haruriyyah pilgrimage during the time of Ibn al-Zubayr."

Al-Hafiz said in *Fath al-Bari* 3/550: *"This contradicts what he mentioned in the chapter on the circumambulation of the Qarin: 'The year when al-Hajjaj descended upon Ibn al-Zubayr,' because the Haruriyyah pilgrimage was in the year Yazid ibn Mu'awiyah died, in the year 64 AH, before Ibn al-Zubayr claimed the caliphate. Al-Hajjaj's descent upon Ibn al-Zubayr was in the year 73 AH, at the end of Ibn al-Zubayr's time. It could either mean that the narrator referred to al-Hajjaj and his followers as Haruriyyah due to their common trait of rebelling against the legitimate rulers, or that this was a separate incident altogether. It becomes clear from Ayyub's narration from Nafi' that the one who spoke to Ibn 'Umar with the aforementioned words was his son, 'Ubayd Allah, as previously mentioned in the chapter: 'One who buys a sacrificial animal along the way.'"*

It will appear under numbers (4595), (5165), (5322), and (6391), and in a summarized form under numbers (4964), (5298), and (6227).

Al-Hafiz said in *Fath al-Bari* 4/5: *"What appears to be the most accurate in my view is that the two sons of 'Abdullah informed Nafi' about what they had said to their father and what they suggested to him regarding delaying that year. As for the rest of the story, Nafi' witnessed it and heard it directly from Ibn 'Umar due to his close companionship with him."*

(1) In (Z 14): *He said: Isma'il narrated to us: Ayyub informed us.*

(2) Its chain is authentic according to the criteria of Al-Bukhari and Muslim. Isma'il is **Ibn 'Ulayyah**, and Ayyub is **Ibn Abi Tamimah al-Sakhtiyani**.

Ibn Khuzaymah (205) also recorded it from Isma'il through this chain.

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Ibn Khuzaymah (205) and Abu Dawud (79) recorded it through two routes from Ayyub with the same chain.

Al-Bayhaqi also recorded it in *al-Sunan* 1/190 from the route of Yunus ibn Yazid, from Nafi', with the same narration.

It will appear under numbers (5799), (5928), and (6283).

There is also a narration from **Ibn 'Abbas** that the Prophet (ﷺ) and **Maymunah** would bathe from the same vessel, recorded by Al-Bukhari (253), and previously cited under number (3465).

And from **Anas**, who said: *"The Messenger of Allah (ﷺ) would bathe with one of his wives from a single vessel,"* recorded by Al-Bukhari (264), and it will appear in volumes 3/130 and 133–134.

And from **'A'ishah**, recorded by Al-Bukhari (261) and Muslim (320) (45), appearing in volume 6/30.

And from **Maymunah**, recorded by Muslim (322), appearing in volume 6/329.

And from **Umm Salamah**, recorded by Muslim (324).

Regarding the phrase *"together"*, Al-Hafiz said in *Fath al-Bari* 1/299–300: *"Its apparent meaning is that they were taking water at the same time."*

Ibn al-Tin reported from some scholars that *"it means men and women would perform ablution in the same place, separately."* However, the previously mentioned phrase *"from a single vessel"* contradicts this interpretation.

Ibn al-Tin further stated that *"perhaps the narrator found it unlikely that men and non-mahram women would be together."*

He also mentioned Sahnun's view: *"Men would perform ablution first and leave, then women would come and perform ablution."*

This, however, contradicts the apparent meaning of *"together."* Linguists define *"together"* as *"the opposite of separate."*

This clarification is explicitly stated in *Sahih Ibn Khuzaymah* in this hadith from the route of Mu'tamir, from 'Ubayd Allah, from Nafi', from Ibn 'Umar: *"He saw the Prophet (ﷺ) and his companions performing purification while women were with them from a single vessel, all taking water from it."*

The best response is to say that *"there was no prohibition before the revelation of the hijab (veil), and after it, this ruling was restricted to wives and mahrams."*

Then Al-Hafiz in *Fath al-Bari* discussed the scholars who prohibited one from using the leftover water from another's ablution and reconciled their opinions.

4482 – *Isma'il narrated to us: Ayyub informed us, from Nafi', from Ibn 'Umar:*

A man said: "O Messenger of Allah, what should a pilgrim wear?" Or he said: "What should a pilgrim avoid wearing?"

He (ﷺ) replied: "He must not wear a shirt, nor trousers, nor a turban, nor leather socks unless he cannot find sandals. If he cannot find sandals, then he may wear them but below the ankles. He must also not wear a cloak, nor any garment that has been touched by saffron or wars (a type of dye)." (4)

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(1) In (Z 14): *Narrated to us.*

(2) In (Z 1) and in the margins of (Q), (S), and (Ṣ): *"Qumus,"* and in the margin of (Z 1): *"Qamis."* Manuscript variation.

(3) In the margins of (Z 1), (Ṣ), and (S): *"And he must cut them."* Manuscript variation.

(4) Its chain is authentic according to the criteria of Al-Bukhari and Muslim. Isma'il is **Ibn 'Ulayyah**, and Ayyub is **Ibn Abi Tamimah al-Sakhtiyani**.

A summarized version was recorded by Ibn Abi Shaybah in *al-Musannaf* (p. 105, edited by al-'Umari) from Isma'il through this chain, with the wording: *"No garment that has been touched by saffron or wars should be worn."*

It was also recorded by **al-Humaydi (627), Al-Bukhari (5794), al-Nasa'i in *al-Kubra* (3656), in *al-Mujtaba* 5/134, al-Tahawi in *Sharh Ma'ani al-Athar* 2/135, and al-Bayhaqi in *al-Sunan* 5/49**, from multiple routes from Ayyub with the same chain.

Al-Bukhari (5805), al-Nasa'i in *al-Kubra* (3661) and *al-Mujtaba* 5/135, Abu Ya'la (5812), and Ibn Khuzaymah (2599) recorded it through various chains from Nafi' with the same narration.

Al-Bayhaqi in *al-Sunan* 5/49 recorded it through Sufyan al-Thawri, from Ayyub, with an additional phrase: *"Nor the qaba' (a type of long robe)."*

4483 - Isma'il narrated to us: **Ayyub** informed us, from **Nafi'**, from **Ibn 'Umar**, that he said regarding 'Ashura: *The Messenger of Allah (ﷺ) fasted it and commanded its fasting. Then, when Ramadan was obligated, it was abandoned, so 'Abdullah would not fast it unless it coincided with his regular fasting.* (1)

Al-Bayhaqi said: This is authentic and well-preserved from the narration of **Sufyan al-Thawri**, from **Ayyub**.

We say: This addition has been recorded by **Ibn Khuzaymah** (2598), **al-Daraqutni** in *al-Sunan* 2/232, and **al-Bayhaqi** in *al-Sunan* 5/50 from the route of **Hafs ibn Ghayath**, from **'Ubaydullah ibn 'Umar**, from **Nafi'**, with this chain.

It will also appear under the numbers: (4538), (4740), (4835), (4836), (4856), (4868), (4899), (5003), (5075), (5076), (5131), (5166), (5193), (5198), (5243), (5244), (5308), (5325), (5336), (5427), and (5472).

The prohibition of wearing leather socks for the one in ihram has previously appeared under number (4454).

Al-Sindi said: *Al-Burnus*—with a **ḍamma** on the **bā** and **nūn**—is any garment whose head covering is attached to it.

Wars—with a **fatḥa** followed by a **sukūn**—is a yellow, fragrant plant used for dyeing.

(1) Its chain is authentic according to the conditions of al-Bukhari and Muslim. Isma'il is **Ibn 'Ulayyah**, and **Ayyub** is **Ibn Abi Tamimah al-Sakhtiyani**.

It was also recorded by **al-Bukhari** (1892) from the route of **Isma'il**, with this chain.

A similar version was recorded by **al-Shafi'i** 1/264 (*as arranged by al-Sindi*), **Muslim** (1126) (118) and (120), **Ibn Majah** (1737), **al-Tahawi** in *Sharh Ma'ani al-Athar* 2/76, **Ibn Hibban** (3623), and **al-Bayhaqi** in *al-Sunan* 4/290 from the route of **al-Layth ibn Sa'd**.

It was also recorded by **Muslim** (1126) (119) and **al-Bayhaqi** 4/290 from the route of **al-Walid ibn Kathir**, both from **Nafi'**, with this chain.

4484 - Isma'il narrated to us: **Ayyub** informed us, from **Nafi'**, from **Ibn 'Umar**, who said: *The Messenger of Allah (ﷺ) said: "The two parties in a sale have the option (to cancel) until they separate, or it is a sale with an option of choice."* He said: *And sometimes Nafi' would say: "Or one of them says to the other: 'Choose.' "* (1)

Its wording in **Muslim** (1126) (119) is: *He heard the Messenger of Allah (ﷺ) say on the day of 'Ashura: "Indeed, this is a day that the people of Jahiliyyah used to fast. So, whoever wishes, let him fast it, and whoever wishes, let him leave it."* And 'Abdullah (Ibn 'Umar) would not fast it unless it coincided with his regular fasting.

A similar version was recorded by **'Abd al-Razzaq** (7848), **al-Darimi** 2/22-23, **al-Tahawi** in *Sharh Ma'ani al-Athar* 2/76, and **al-Bayhaqi** in *al-Sunan* 4/290 from different routes, from **Nafi'**, with this chain.

It was also recorded by **al-Bukhari** (2000), **Muslim** (1126) (121), and **Ibn Khuzaymah** (2094) from the route of **Salim**, from his father.

Its wording in **Muslim** states: *The day of 'Ashura was mentioned in the presence of the Messenger of Allah (ﷺ), and he said: "That is a day that the people of Jahiliyyah used to fast. Whoever wants, let him fast it, and whoever wants, let him leave it."*

It will also appear under the numbers: (5203), (5204), and (6292).

We have also mentioned the hadiths of this chapter in the narration of **Ibn Mas'ud**, which previously appeared under number (4024).

Al-Sindi said: *"It was abandoned,"* meaning: Its obligation was abandoned, which does not contradict the continuation of its recommendation.

And *"unless it coincided with his regular fasting,"* meaning: His habitual fast.

(1) Its chain is authentic according to the conditions of al-Bukhari and Muslim. Isma'il is **Ibn 'Ulayyah**, and **Ayyub** is **al-Sakhtiyani**.

It was also recorded by **Muslim** (1531) (43), **al-Nasa'i** in *al-Mujtaba* 7/249, in *al-Kubra* (6062), **al-Tabari** in *Tafsir* 5/34, and **al-Bayhaqi** in *al-Sunan* 5/272, from the route of **Isma'il**, with this chain.

It was also recorded by **Ibn Tahman** (181), **'Abd al-Razzaq** (14262), **al-Nasa'i** in *al-Mujtaba* 7/249, in *al-Kubra* (6061), **al-Tabari** in *Tafsir* 5/34, **al-Tahawi** in *Sharh Ma'ani al-Athar* 4/12, **al-Tabarani** in *al-Saghir* (841), **Abu Nu'aym** in *Akhbar Asbahan* 2/253, and **al-Bayhaqi** in

Ma'rifat al-Sunan (10978) and in *al-Sunan* 5/269, 273, from different routes, from **Ayyub**, with this chain.

It was also recorded by **Ibn Tahman** (180), **Malik** in *al-Muwatta'* 2/671, **al-Tayalisi** (1860), **al-Shafi'i** in *al-Risalah* (863), **'Abd al-Razzaq** in *al-Musannaf* (14263), **al-Humaydi** in *his Musnad* (654), **al-Bukhari** (2107) and (2111), **Muslim** (1531) (43) and (45), **Abu Dawud** (3454), **al-Tirmidhi** (1245), **al-Nasa'i** in *al-Mujtaba* 7/248-249, 250, in *al-Kubra* (6057), (6059), (6065), and (6066), **Abu Ya'la** (5822), **Ibn Hibban** (4915) and (4916), **al-Ramhurmuzi** in *al-Muhaddith al-Fasil* p. 602, **al-Daraqutni** in *al-Sunan* 3/6, **al-Bayhaqi** in *al-Sunan* 5/268, 269, 270, 272, and **al-Baghawi** in *Sharh al-Sunnah* (2047) from different routes, from **Nafi'**, with this chain.

Al-Tirmidhi said: *The hadith of Ibn 'Umar is a sound and authentic hadith, and this is the practice among some of the scholars from the Companions of the Prophet (ﷺ) and others. It is also the opinion of **al-Shafi'i, Ahmad, and Ishaq**, who said: Separation is by the bodies (physically parting), not by speech.*

*Some scholars have said that the Prophet's statement: "until they separate" refers to verbal separation, but the first view is more correct because Ibn 'Umar is the one who narrated it from the Prophet (ﷺ), and he best understands what he narrated. It has also been narrated from him that if he wanted to finalize a sale, he would walk away to make it binding. Similarly, this was narrated from **Abu Barzah**.*

4485 – **Isma‘il** narrated to us, saying: **Ayyub** informed us (1), from **Nafi‘**, from **Ibn ‘Umar**, who used to relate that *the Messenger of Allah (ﷺ) would visit it while riding and walking – meaning the Mosque of Quba’* (2).

= See "Sharh al-Sunnah" 8/39-40 and "Fath al-Bari" 4/326-327.

This hadith has previously been mentioned in the Musnad of ‘Umar under number (393).

We have mentioned the hadiths of this chapter under the narration of Ibn ‘Amr, which will come under number (6721).

(1) In (14 ظ), it states: He said: Ayyub narrated to us.

(2) Its chain of narration is authentic according to the conditions of **al-Bukhari** and **Muslim**.

It was also recorded by **al-Bukhari** (1191), **Muslim** (1399), and **Ibn Hibban** (1628) through the chain of **Isma‘il ibn ‘Ulayyah**, with this same chain of transmission.

It was also recorded by **al-Khatib** in "Tarikh Baghdad" 7/419 through the chain of **Malik**, from **Zayd ibn Aslam**, from **Ibn ‘Umar**.

It will also appear under numbers (4846), (5199), (5218), (5219), (5329), (5330), (5403), (5522), (5774), (5860), (5999), and (6432).

Al-Sindi said: His statement *"riding and walking"* means: sometimes riding and other times walking.

4486 – **Isma‘il** narrated to us, saying: **Ayyub** informed us, from **Nafi‘**, from **Ibn ‘Umar**, who said: *The Messenger of Allah (ﷺ) prescribed the charity of Ramadan upon the male and female, the free and the enslaved, one sa‘ of dates or one sa‘ of barley.* He said: *Then the people later considered half a sa‘ of wheat equivalent to it.* **Ayyub** said: **Nafi‘** said: *Ibn ‘Umar used to give dates except in one year when dates were scarce, so he gave barley instead* (1).

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(1) Its chain of narration is authentic according to the conditions of **al-Bukhari** and **Muslim**.

It was also recorded by **Ibn Khuzaymah** (2395) through the chain of **Isma'il**, with this same chain.

It was also recorded by **al-Humaydi** (701), **al-Bukhari** (1511), **Muslim** (984) (14), **Abu Dawud** (1615), **al-Tirmidhi** (675), **al-Nasa'i** in "al-Mujtaba" 5/46-47 and in "al-Kubra" (2279), (2280), **Ibn Khuzaymah** (2393), (2397), (2411), **al-Tahawi** in "Sharh Ma'ani al-Athar" 2/44 through different chains from **Ayyub**, with variations in the additions.

It was also recorded by **al-Bukhari** (1503) and (1507), **Muslim** (984) (15) (16), **Abu Dawud** (1612) and (1614), **al-Nasa'i** in "al-Mujtaba" 5/48 and in "al-Kubra" (2283), **Ibn Majah** (1825), **Ibn Khuzaymah** (2398), (2392), (2404), (2405), (2416), **al-Tahawi** in "Sharh Ma'ani al-Athar" 2/44, **Ibn Hibban** (3300), (3302), (3303), (3304), **al-Daraqutni** in "al-Sunan" 2/139, 140-141, **al-Hakim** 1/409, **al-Bayhaqi** in "al-Sunan" 4/162, and **al-Baghawi** (1594) through different chains from **Nafi'**, with some narrations containing additional wording from **Ayyub**: *"from the Muslims."*

This additional wording is correctly transmitted from **Malik**, and it will appear in narration number (5303).

It will also appear under numbers (5174), (5339), (5781), (5942), and (6429).

The narrations regarding the timing of giving Zakat al-Fitr will appear under numbers (5345), (6389), (6429), and (6467).

Regarding this subject, there are also narrations from **Abu Sa'id** in **al-Bukhari** (1508), **al-Tirmidhi** (673), and **al-Nasa'i** in "al-Kubra" (2291), (2292) as will be mentioned in 3/23.

And from **'Abdullah ibn 'Amr ibn al-'As** in **al-Tirmidhi** (674) (but not recorded by the other six books).

And from **Ibn ‘Abbas** in **Abu Dawud** (1622) and **al-Nasa’i** in "al-Mujtaba" 5/50, 52, and it was previously mentioned in brief (2018).

And from **Thalabah ibn Abi Su‘ayr** in **Abu Dawud** (1619), (1620).

Al-Sindi said: His statement *"prescribed"* means: *obligated and mandated*, but it does not necessarily indicate *fard* in the technical sense used by the Hanafis to make this hadith an argument against them regarding their position that it is obligatory but not *fard*, as their principle is based on the certainty or probability of transmission, and undoubtedly, the hadiths in this matter are based on probable rather than definite transmission.

His statement *"upon the male ... etc."* – The word *"upon"* here means *"on behalf of,"* if we assume that a slave is not eligible to be legally obligated to pay due to his lack of ownership. But if we assume that he is eligible, then *"upon"* retains its usual meaning, as he may give charity either through the agency of his master or because he himself owns wealth.

One sa‘ of dates: This is in the accusative case, either as a circumstantial phrase or as an alternative to *Zakat al-Ramadan.*

Then the people considered...: meaning they equated half a sa‘ of wheat with what was prescribed, either in its sufficiency, benefit, or value, as these are the criteria for substituting it. This shows that the Prophet (ﷺ) did not specifically prescribe anything for wheat, neither a sa‘ nor half a sa‘.

Later: With a *dammah* (after the Prophet ﷺ).

Dates were scarce: meaning they became unavailable. The word *"dates"* is in the nominative case as the subject of the verb.

4487 – **Isma‘il** narrated to us, saying: **Ayyub** informed us, from **Nafi‘**, from **Ibn ‘Umar**, who said: *The Messenger of Allah (ﷺ) held a race between horses. He set off the well-conditioned*

ones from al-Hafya' – or al-Hayfa' – to Thaniyyat al-Wada', and he set off the unconditioned ones from Thaniyyat al-Wada' to the Mosque of Banu Zurayq. **'Abdullah** said: *I was a rider that day, and I outraced the people; my horse carried me ahead.*

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(1) Its chain of narration is authentic according to the conditions of **al-Bukhari** and **Muslim**.

It was also recorded by **Muslim** (1870) (95) through the chain of **Isma'il**, with this same chain.

It was also recorded by **Muslim** (1870) (95), **al-Daraqutni** in "al-Sunan" 4/300, and **al-Bayhaqi** in "al-Sunan" 10/19 through two chains from **Ayyub**, with this chain.

And more sources listed in the footnotes.

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The majority of scholars have permitted that the prize can be from one of the two competitors, and likewise if there is a third person acting as a "muhallil" (neutral participant), provided that he does not contribute anything from his own wealth, so that the contract does not resemble gambling. Gambling is when both competitors put forth a prize, and whoever wins takes both prizes—something they unanimously agreed to prohibit. Some scholars stipulated that the "muhallil" must not be a guaranteed winner in the race.

Additionally, the intended meaning of horse racing is that the horses are ridden, not merely released without riders, as indicated in the hadith: *"Indeed, ʿ**Abdullāh ibn** ʿ**Umar** was among those who raced with them."* Some have used this as evidence, but it is debatable, because those who do not require riding do not prohibit it either. However, the majority argued that horses cannot independently navigate toward a goal without a rider, and they may even run away. This

too is debatable, as guidance is not exclusive to riding; if a skilled handler were running alongside each horse to guide it to the finish line, it would be possible.

Additionally, this hadith demonstrates the permissibility of associating a mosque with a specific group of people, as **al-Bukhārī** titled a chapter in the Book of Prayer accordingly. It also indicates the permissibility of treating animals in ways that may be considered harsh when necessary, such as restricting their food intake or making them run. Furthermore, it highlights the importance of distinguishing between individuals based on their preparation, as the Prophet ﷺ differentiated between trained and untrained horses. If he had mixed them together, it would have unfairly exhausted the untrained ones.

Al-Tirmidhī said: "There are similar reports from **Abū Hurayrah, Jābir,** ʿ**Āʾishah,** and **Anas.**"

We say: The hadith of **Abū Hurayrah** is recorded by **Abū Dāwūd** (2574) and **al-Tirmidhī** (1700), and it will appear later in 2/256 and 2/358.

The hadith of **Anas** is recorded by **al-Dārimī** 2/213 and **al-Dāraquṭnī** in *al-Sunan* 4/301. See also what will appear in 3/103 and 3/253.

The hadith of **Jābir** is recorded by **al-Dāraquṭnī** 4/301.

Al-Sindī said: The word *sabbaqa* is written with a doubled "bāʾ," meaning to make something precede.

Muḍammir: refers to the process of "tadmīr" (conditioning). **Ibn al-Athīr** said: "Tadmīr of horses means feeding them continuously until they become fat, then reducing their intake to only the necessary sustenance so they become leaner. Some say it means saddling them tightly."

4488 – **Ismāʿīl** narrated to us: **Ayyūb** (1) reported from **Nāfiʿ**, from **Ibn** ʿ**Umar**, who said:

The Messenger of Allah ﷺ said: *"The month is only twenty-nine days, so do not fast until you*

see it (the crescent), and do not break your fast until you see it. If it is obscured from you, then estimate for it."

Nāfiʿ said:

*"When twenty-nine days of Shaʿbān had passed, ʿ**Abdullāh** would send someone to look for the crescent. If it was seen, that was it. If it was not seen, and there was no cloud or haze obstructing the view, he would begin the next day as not fasting. However, if there was cloud or haze, he would begin fasting."* (2)

Tadmīr also involves covering the horses with blankets until they sweat, which reduces their fat and firms their flesh. **Al-Sindī** said: "It means reducing their food intake, confining them indoors, and covering them so they sweat, dry off, and become leaner and stronger for running. Some say it means fattening them first and then returning them to minimal sustenance."

al-Ḥafiyāʾ (with a fatḥa on the "ḥāʾ" and a sukūn on the "fāʾ," sometimes written with the "yāʾ" before the "fāʾ"): is a location several miles from Madīnah.

Banū Zurayq (with a ḍamma on the "zāʾ" and a fatḥa on the "rāʾ").

Ṭaffafa (with a doubled "fāʾ") means "he jumped with me."

(1) In (14 ظ), it says: "He said: **Ayyūb** narrated to us."

(2) Its chain is authentic according to the conditions of **al-Bukhārī** and **Muslim**. **Ismāʿīl** is **Ibn ʿUlayyah**, and **Ayyūb** is **Ibn Abī Tamīmah al-Sakhtiyānī**.

It was also recorded by **Muslim** (1080) (6), **Ibn Khuzaymah** (1918), **al-Dāraquṭnī** in *al-Sunan* 2/161, and **al-Bayhaqī** in *al-Sunan* 4/204 through **Ismāʿīl** with the same chain.

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4489 – **Ismāʿīl** narrated to us: **Ayyūb** reported from **Nāfiʿ…**

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It was recorded in both extended and abridged forms by ʿ**Abd al-Razzāq** (7307) (19498), **al-Dārimī** 2/4, **Abū Dāwūd** (2320), **al-Ṭabarānī** in *al-Awsaṭ* (597), and **al-Bayhaqī** in *al-Sunan* 4/204, all through **Ayyūb**.

It was also recorded by **Ibn Khuzaymah** (1906), **al-Ṭaḥāwī** in *Sharḥ Maʿānī al-Āthār* 3/122, and **al-Bayhaqī** in *al-Sunan* 4/205, all through **Nāfiʿ**.

Additionally, it was recorded by **Mālik** in *al-Muwaṭṭaʾ* 1/286, **al-Shāfiʿī** 1/720 (as arranged by **al-Sindī**), **al-Bukhārī** (1907), **Muslim** (1080) (9), **Ibn Khuzaymah** (1907), **Ibn Ḥibbān** (3449), **Abū Nuʿaym** in *al-Ḥilyah* 6/347, **al-Bayhaqī** in *al-Sunan* 4/205, and **al-Baghawī** (1714), all from ʿ**Abdullāh ibn Dīnār**, from **Ibn ʿUmar**.

It was also recorded in abridged form by **Muslim** (1080) (12) through **Mūsā ibn Ṭalḥah**, **Ibn Khuzaymah** (1909), **Ibn Ḥibbān** (3455), and **al-Bayhaqī** in *al-Sunan* 4/205 through **Muḥammad ibn Zayd**, both from **Ibn ʿUmar**.

It will appear again under numbers (4611), (4815), (4866), (4981), (5017), (5039), (5137), (5182), (5294), (5453), (5484), (5536), (6041), (6074), (6129), and (6323).

It will also appear in abridged form within *Musnad ʿĀʾishah* 6/51.

…Ibn ʿUmar narrated that the Messenger of Allāh ﷺ said:

"The one who drags his garment out of arrogance, Allāh will not look at him on the Day of Judgment."

Nāfiʿ said: *I was informed that **Umm Salamah** asked: "What about us (women)?" He replied: "A handspan." She said: "Then our feet will be exposed!" He said: "A forearm's length, but do not exceed it."*

This hadith will also appear under references *4/321* regarding the **Companions of the Messenger of Allāh** *3/200* ,ﷺ regarding **Anas**, *6/33* regarding ʿ**Ā**ʾ**ishah**, and *6/315* regarding **Umm Salamah**.

Additionally, refer to the earlier hadith of **Ibn Masʿūd** under number *(3776)*.

Al-Sindī said: *The phrase "fa-in ghumma" (فإن غُمَّ) is recited with a ḍammah (u) on the first letter, followed by a shaddah on the mīm (m), meaning that a thin cloud obstructed your view of the crescent moon.*

The phrase *"faqdirū lahu"* (فاقدروا له) is recited with a ḍammah (u) on the dāl (d), though it is also permissible to recite it with a kasrah (i). It means: *Estimate its completion as thirty days.* This is explicitly mentioned in the hadith, so there is no need to consider alternative interpretations. However, the upcoming action of **Ibn** ʿ**Umar** suggests that the meaning might be to *restrict it* or to *estimate it under the clouds.*

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(1) In **(Ẓ 14)**, the text mistakenly says *qāla* (قال) instead of *qālat* (قالت).

2)) Its **chain of narration is authentic according to the conditions of al-Bukhārī and Muslim**, except for the portion concerning the lengthening of women's garments, which has a gap (*inqiṭāʿ*) between **Nāfiʿ** and **Umm Salamah**. This addition will appear later with a connected (*mawṣūl*) chain that is authentic.

Ismāʿīl refers to **Ismāʿīl ibn ʿUlayyah**, and **Ayyūb** refers to **Ayyūb ibn Abī Tamīmah al-Sakhtiyānī**.

This hadith is also recorded by **Ibn Ṭahmān** in *Mashyakhah (47)* through ʿ**Abdullāh ibn** ʿ**Umar al-**ʿ**Umari**, from **Nāfiʿ**, with the same chain of transmission.

It is also recorded in full with a connected chain by ʿ**Abd al-Razzāq** *(19984)*, and through him by **al-Tirmidhī** *(1731)*, **al-Nasāʾī** in *al-Kubrā (9735)* and in *al-Mujtabā 8/209*, all through **Maʿmar**, from **Ayyūb**, from **Nāfiʿ**, from **Ibn** ʿ**Umar**, who said:

The Prophet ﷺ said: "Whoever drags his garment out of arrogance…"

"…Allāh will not look at him on the Day of Judgment."

Umm Salamah then asked: *"O Messenger of Allāh, what should women do regarding the length of their garments?"*

He ﷺ replied: *"They should let them down by a handspan."*

She said: *"Then their feet will be exposed."*

He ﷺ responded: *"Then they should let them down by a forearm's length, but no more than that."*

This **chain of narration is authentic according to the conditions of al-Bukhārī and Muslim**. **Al-Tirmidhī** said: *This is a sound and authentic hadith.*

It will appear in full with a connected (*mawṣūl*) chain in **Aḥmad** *(5173)* through ʿ**Ubaydullāh ibn** ʿ**Umar**, from **Nāfi**ʿ, from **Sulaymān ibn Yasār**, from **Umm Salamah**.

Abridged versions, excluding the section about the length of women's garments, have been recorded by:

- **Mālik** in *al-Muwaṭṭaʾ 2/914*
- **Al-Bukhārī** *(5783)*
- **Muslim** *(2085)*
- **Al-Tirmidhī** *(1730)*
- **Al-Nasāʾī** in *al-Kubrā (9677, 9719)* and *al-Mujtabā 8/206*
- **Abū Yaʿlā** *(5794, 5825)*
- **Abū** ʿ**Awānah** *5/476, 478*
- **Al-Qaḍāʿī** in *Musnad al-Shihāb (1061, 1062)*
- **Al-Khaṭīb al-Baghdādī** in *Tārīkh Baghdād 12/152*
- **Al-Baghawī** *(3074, 3075)*

This hadith has also been narrated by:

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- **Muslim** *(2085)* and **Abū ʿAwānah** *5/478* through **Muḥammad ibn Zayd**
- **Al-Ṭabarānī** in *al-Kabīr (13501)* and **Al-Khaṭīb** in *Tārīkh Baghdād 11/288* through **Mujāhid**, both from **Ibn ʿUmar**

It will also appear under the following hadith numbers:

(4567, 4884, 5014, 5038, 5050, 5055, 5057, 5188, 5248, 5327, 5340, 5351, 5352, 5377, 5439, 5460, 5535, 5664, 5776, 5803, 5816, 6123, 6150, 6152, 6203, 6204, 6245, 6340, 6442).

Also, see *(5891)*.

Additional Narrations on This Topic:

- **Abū Hurayrah** narrated a similar hadith in **Muslim** *(2087)*, which will appear in *2/454 and 503*.
- **Abū Saʿīd al-Khudrī** narrated a similar hadith in **Mālik** *2/914-915* and **al-Ṭayālisī** *(2228)*, which will appear in *3/39, 44, and 97*.

4490 - Ismāʿīl narrated to us, **Ayyūb** informed us, from **Nāfiʿ**, from **Ibn ʿUmar**, that:

The Messenger of Allāh ﷺ forbade al-muzābanah. And al-muzābanah is when what is on the tops of palm trees is sold for measured dates, with the condition that if the yield increases, it is for me, and if it decreases, it is upon me.

Ibn ʿUmar said: **Zayd ibn Thābit** narrated to me that ***the Messenger of Allāh ﷺ permitted the sale of ʿarayā based on estimation.***

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(1) In (14 ظ): It says: *He said: Ayyūb informed us.*

(2) Its chain of narration is **ṣaḥīḥ** according to the conditions of **al-Bukhārī** and **Muslim**.

- **Ismāʿīl**: He is **Ibn ʿUlayyah**.
- **Ayyūb**: He is **al-Sakhtiyānī**.

The prohibition of **muzābanah** was also recorded by:

- **Muslim** (1542) (75),
- **Al-Nasāʾī** in *al-Mujtabā* 7/266 from the route of **Ismāʿīl**, with this chain.
- **Al-Bukhārī** (2172),
- **Muslim** (1542) (75),
- **Al-Ṭaḥāwī** in *Sharḥ Maʿānī al-Āthār* 4/29,
- **Al-Bayhaqī** in *al-Sunan* 5/307 from the route of **Ḥammād ibn Zayd**, from **Ayyūb**, with this chain.
- **Muslim** (1542) (76),
- **Al-Ṭaḥāwī** in *Sharḥ Maʿānī al-Āthār* 4/33 from different routes, from **Nāfiʿ**, with this chain.

The permission for selling ʿ**arayā** was also recorded by:

- **Muslim** (1539) (66),
- **Al-Ṭabarānī** in *al-Kabīr* (4769) from the route of **Ismāʿīl**, with this chain.

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- **Al-Bukhārī** (2173),
- **Muslim** (1539) (66),
- **Al-Tirmidhī** (1302),
- **Ibn Ḥibbān** (5004),
- **Al-Ṭabarānī** in *al-Kabīr* (4768) and (4770),
- **Al-Bayhaqī** in *al-Sunan* 5/307 from two routes, from **Ayyūb**, with this chain.
- **Ibn Ṭahmān** in *Mashyakhah* (174),
- ʿ**Abd al-Razzāq** (14486),
- **Ibn Abī Shaybah** 7/132,
- **Al-Bukhārī** (2192) and (2380),
- **Muslim** (1539) (61),
- **Ibn Mājah** (2269),
- **Al-Ṭabarānī** in *al-Kabīr* (4763) to (4777) and (4779) from multiple routes, from **Nāfi**ʿ, with this chain.

It was narrated in both lengthy and summarized forms by:

- **Ibn Abī Shaybah** 7/131,
- **Al-Tirmidhī** (1300),
- **Al-Ṭaḥāwī** in *Sharḥ Maʿānī al-Āthār* 4/29,
- **Al-Ṭabarānī** in *al-Kabīr* (4756) and (4780), from the route of **Muḥammad ibn Isḥāq**, from **Nāfi**ʿ, from **Ibn** ʿ**Umar**, from **Zayd ibn Thābit**, that ***the Prophet*** ﷺ ***forbade al-muḥāqalah and al-muzābanah, except that he allowed the people of*** ʿ***arayā to sell it according to estimation.***

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Al-Tirmidhī said:

"This is how Muḥammad ibn Isḥāq narrated this ḥadīth, while Ayyūb, ʿUbaydullāh ibn ʿUmar, and Mālik ibn Anas narrated it from Nāfiʿ, from Ibn ʿUmar, that the Prophet ﷺ forbade al-muḥāqalah and al-muzābanah. And from this same chain, from Ibn ʿUmar, from Zayd ibn Thābit, the Prophet ﷺ permitted ʿarayā. This version is more authentic than the one narrated by Muḥammad ibn Isḥāq."

Al-Ḥāfiẓ in *Fatḥ al-Bārī* 4/385 commented:

"Al-Tirmidhī meant that the explicit prohibition of al-muzābanah was not narrated from Zayd ibn Thābit. Rather, Ibn ʿUmar narrated it directly (without an intermediary). However, Ibn ʿUmar reported the exception of ʿarayā through Zayd ibn Thābit. If the narration of Ibn Isḥāq is preserved correctly, it is possible that Ibn ʿUmar transmitted the entire ḥadīth from Zayd ibn Thābit, while he knew part of it without an intermediary."

This topic will appear through other routes under the following numbers:
(4528, 4541, 4590, 4647, 5297, 5320, 5862, 6058).

Other Companions narrating similar reports:

- **Jābir**, recorded by **Al-Bukhārī** (2189) and (2381).
- **Abū Hurayrah**, recorded by **Al-Bukhārī** (2190) and (2382), and **Muslim** (1541) (71).

- **Rāfiʿ ibn Khadīj** and **Sahl ibn Abī Ḥathmah**, recorded by **Al-Bukhārī** (2191), (2383), and (2384), and **Muslim** (1540) (67) and (70).
    - **Rāfiʿ's ḥadīth** will appear in **3/464**.
    - **Sahl's ḥadīth** will appear in **2/4**.
- **Companions of the Prophet** ﷺ, recorded by **Muslim** (1540) (68) and (69).
- **Zayd ibn Thābit**, will appear in **5/181, 182, and 185**.
- **Abū Saʿīd al-Khudrī**, recorded by **Al-Bukhārī** (2186), and will appear in **3/6**.
- **Ibn ʿAbbās**, recorded by **Al-Bukhārī** (2187).

- **Al-khuyalāʾ (الخُيَلاء)**: With a ḍammah (u) on the khāʾ and a fatḥah (a) on the yāʾ, it means arrogance and haughtiness.
- **"Allāh will not look at him"**: Meaning *the look of mercy*, implying that he will not be among those who receive mercy as a right or recompense, though Allāh may still show mercy as a favor and grace. (**Al-Sindī**).

4491 - Ismāʿīl narrated to us, **Ayyūb** narrated to us, from **Nāfiʿ**, from **Ibn ʿUmar**, that the Prophet ﷺ forbade the sale of ḥabal al-ḥabalah.

And the letter "rāʾ" in *yaʿrūhā* is for transitivity: when someone isolates a palm tree from others by giving it to another as a gift so that he may eat its fruit while its ownership remains intact. It is said: *ʿarat al-nakhl*, with the ʿayn having a fatḥah and the rāʾ having a kasrah, and *taʿrā*,

meaning it is intransitive, as if it is stripped of the ruling of its counterparts and is established through the gift.

Then **al-Ḥāfiẓ** said in 4/391: The forms of ʿariyyah are numerous. Among them is when a man says to the owner of an orchard, "Sell me the fruit of specific palm trees based on their estimated weight in dates." So he estimates them, sells them, receives the dates, and delivers the palm trees by relinquishing possession, so the buyer benefits from their fresh dates.

Another form is when the owner of the orchard gifts a man certain palm trees or the fruits of specific trees from his orchard, but then suffers hardship due to the recipient's entrance into the orchard. So he estimates the fruits and buys their fresh dates from the recipient with an equivalent quantity of dried dates given in advance.

Another form is when he gifts them, but the recipient faces difficulty in waiting for the fresh dates to become dried dates and does not prefer to eat them fresh due to his need for dried dates. So he sells those fresh dates based on their estimated weight to the donor or to another party in exchange for dried dates received in advance.

Another form is when a man sells the fruits of his orchard after they have ripened but excludes specific palm trees for himself or his family. These are the ones excused from estimation for zakāh, and they are called *ʿarāyā* because they are exempted from being estimated for zakāh. A concession was granted to the needy who do not possess currency but have surplus dates for sustenance, allowing them to buy fresh dates from those palm trees in exchange for an equivalent estimated quantity of dried dates.

Among what is called ʿ*ariyyah* is when a man grants another the fruits of palm trees, allowing him to eat and dispose of them. This is a specific type of gift.

Another form is when the zakāh collector grants the owner of the orchard specific palm trees from his orchard, exempting them from estimation for zakāh. These last two forms of ʿ*arāyā* do not involve sales.

All these forms are considered valid by **al-Shāfiʿī** and the majority.

(1) In (Ẓ 14): He said: **Ayyūb** narrated to us.

4492 - Ismāʿīl narrated to us, **Ayyūb** narrated to us, from **Nāfiʿ**, from **Ibn ʿUmar**, who said: A man said, "O Messenger of Allāh, how do you command us to pray at night?" He said, *"One of you should pray two by two, and when he fears the arrival of dawn, he should pray one rakʿah, and that will make what he has prayed in the night an odd number."*

(1) Its chain of narration is authentic according to the conditions of **al-Bukhārī** and **Muslim**. It was also recorded by **al-Nasāʾī** in *al-Kubrā* (6218), **Ibn Ḥibbān** (4946), and **al-Bayhaqī** in *Maʿrifat al-Sunan wal-Āthār* (11461) through the narration of **Ismāʿīl** with this chain. **Al-Tirmidhī** (1229) and **al-Nasāʾī** in *al-Kubrā* (6219) recorded it through **Ḥammād ibn Zayd**, from **Ayyūb**, with the same chain. **Al-Bukhārī** (2256), **Muslim** (1514) (5), **al-Nasāʾī** in *al-Mujtabā* 7/293, in *al-Kubrā* (6220), and **al-Bayhaqī** in *al-Sunan* 5/341 recorded it through **al-Layth ibn Saʿd**, from **Nāfiʿ**, with the same chain.

It will also appear under the numbers (4582), (4640), (5307), (5466), (5510), (5862), (6307), and (6437).

Additionally, there is a narration on this topic from ʿ**Abd Allāh ibn** ʿ**Abbās**, previously cited under numbers (2145) and (2645), and from **Abū Saʿīd al-Khudrī** in an extended form in **Ibn Mājah** (2196).

This ḥadīth was previously mentioned in *Musnad ʿUmar* under number (394), along with its explanation.

(2) In (Ẓ 14): He said: **Ayyūb** narrated to us.

(3) Its chain of narration is authentic according to the conditions of **al-Bukhārī** and **Muslim**. **Ismāʿīl** is **Ibn** ʿ**Ulayyah**, and **Ayyūb** is **al-Sakhtiyānī**.

It was also recorded by **Ibn Khuzaymah** (1072) and **Ibn Ḥibbān** (2622) through **Ismāʿīl** with this chain.

Al-Bukhārī (473) recorded it through **Ḥammād ibn Zayd**, from **Ayyūb**, with the same chain.

It was recorded by **Mālik** in *al-Muwaṭṭaʾ* 1/123, **al-Shāfiʿī** in *his Musnad* 1/191 (according to **al-Sindī's arrangement**), **Ibn Abī Shaybah** 2/292, **al-Bukhārī** (990), **Muslim** (729) (145), **Abū Dāwūd** (1326), **al-Nasāʾī** in *al-Mujtabā* 3/227-228, 233, in *al-Kubrā* (1399), **al-Dārimī** 1/340 and 372, **Abū Yaʿlā** (2623), **Abū** ʿ**Awānah** 2/334, **al-Ṭaḥāwī** in *Sharḥ Maʿānī al-Āthār* 1/278, **al-Ṭabarānī** in *al-Awsaṭ* (76), in *al-Ṣaghīr* (12) and (286), **al-Marwazī** in *Qiyām al-Layl* (122), **al-Bayhaqī** in *al-Sunan* 2/486, 3/21, **al-Khaṭīb** in *Tārīkh Baghdād* 2/257, **Ibn** ʿ**Abd al-Barr** in *al-Tamhīd* 13/240, 17/119, and **al-Baghawī** in *Sharḥ al-Sunnah* (954) through different chains from **Nāfiʿ**, with the same chain.

It was also recorded by **Mālik** in *al-Muwaṭṭaʾ* 1/123, **al-Shāfiʿī** in *his Musnad* 1/191-192 (according to **al-Sindī's arrangement**), ʿ**Abd al-Razzāq** (4680), **al-Ḥumaydī** (631), **Ibn Abī Shaybah** 2/273, **al-Bukhārī** (990), **Muslim** (749) (145), **Abū Dāwūd** (1326), **al-Nasāʾī** in *al-Mujtabā* 3/233, in *al-Kubrā* (444) and (1399), **Ibn Mājah** (1176) and (1320), **Abū Yaʿlā** (2624), **Ibn Khuzaymah** (1072), **Abū** ʿ**Awānah** 2/332, 334, **al-Ṭaḥāwī** in *Sharḥ Maʿānī al-Āthār* 1/278-279, **Ibn Ḥibbān** (2426), **al-Ṭabarānī** in *al-Kabīr* (13096), in *al-Ṣaghīr* (345), **al-Marwazī** in *Qiyām al-Layl* (122), **al-Bayhaqī** in *al-Sunan* 2/486, 3/21-22, **Ibn ʿAbd al-Barr** in *al-Tamhīd* 13/240, 17/119, and **al-Baghawī** (954), from various chains of ʿ**Abd Allāh ibn** ʿ**Umar**.

4493 - Isma'il narrated to us, **Ayyub** informed us, from **Nafi'**, from **Ibn Umar**: That the Messenger of Allah (peace be upon him) forbade the sale of date palms until they reach their ripeness, and the sale of wheat until it turns white and becomes free from blight. He forbade both the seller and the buyer.

The references include: (5399), (5454), (5470), (5483), (5490), (5503), (5537), (5549), (5759), (5793), (5937), (6008), (6169), (6170), (6176), (6258), (3655), (6421), (6439), and will repeat with number (5085). See also (4710), (4847), (4952), (4954), (4971), (4992), (5016), (5126), (5609), (5794), (6090), (6189), (6190), (6300), (6372), and (6373).

In the chapter, from **Fadl ibn Abbas**, reported by **Abu Dawood** (1296), and **Tirmidhi** (385), it will be mentioned in 4/167, with a weak chain.

Also from **Ibn Abbas** in detail, mentioning the actions of the Prophet (peace be upon him), in **Bukhari** (992), and see the earlier reference in (2714).

Also from **Aisha**, will be mentioned in 6/74.

Also from **Abu Salamah**, reported by **Ibn Abi Shaiba** 2/273.

The wording "until" is not found in (M) and in the edition of **Shaykh Ahmad Shakir**.

This chain is authentic according to the criteria of the two Shaykhs.

It has been narrated by **Muslim** (1535) (50), **Abu Dawood** (3368), **Tirmidhi** (1226), **An-Nasa'i** in "Al-Mujtaba" 7/270, and **Ibn Jarood** in "Al-Muntaka" (605), with this chain.

It was also narrated by **Ibn Tuhman** in "Mushaykhat" (173), **Muslim** (1534) (49), and **An-Nasa'i**.

4494 - Isma'il narrated to us, **Ayyub** informed us, from **Nafi'**, who said: **Ibn Umar** said: "I saw in a dream that I had a piece of **istabraq** (silk brocade), and whenever I pointed it towards a place in Paradise, it flew me there." This was told by **Hafsah** to the Prophet (peace be upon him), who said: "Your brother is a righteous man," or "Abdullah is a righteous man."

This is reported in "Al-Mujtaba" 7/212, **At-Tahawi** in "Sharh Ma'ani Al-Athar" 4/22, and **Al-Bayhaqi** in "As-Sunan" 5/299, through various chains, from **Nafi'**, with this narration.

It was also narrated by **At-Tahawi** in "Sharh Ma'ani Al-Athar" 4/26, and **Abu Nu'aym** in "Al-Hilya" 4/386, from the chain of **Abu Al-Bakhtari**, from **Ibn Umar**.

It will also appear in the references: (4525), (4869), (4943), (4998), (5012), (5060), (5061), (5105), (5134), (5184), (5236), (5273), (5292), (5445), (5473), (5499), (5521), (5523), and (6376). See also (5067), (5129), and (6316).

Tirmidhi said: "There are reports from **Anas**, **Aisha**, **Abu Huraira**, **Ibn Abbas**, **Jabir**, **Abu Said**, and **Zayd ibn Thabit**. The scholars of the Prophet's companions and others, such as **Shafi'i**, **Ahmad**, and **Ishaq**, have rejected the sale of fruits before they show signs of ripening."

The term "until it ripens" in **Anas's** narration in **Bukhari** (2208) means when the fruit turns red or yellow. This refers to when it shows signs of ripening.

"Until it turns white," means the grain has fully ripened and is safe from pests.

4495 - **Isma'il** narrated to us, **Ayyub** informed us, from **Nafi'**, from **Ibn Umar** that the Prophet (peace be upon him) said: "Each of you is a shepherd, and each of you is responsible. The leader who is in charge of the people is a shepherd and is responsible for his flock. A man is a shepherd over the people of his household and is responsible for them. A woman is a shepherd over her husband's house and is responsible for it. A servant is a shepherd over his master's property and is responsible for it. Be aware, each of you is a shepherd, and each of you is responsible."

The references for this include: (2478) (139), and **An-Nasa'i** in "Al-Kubra" (8289), **Ibn Hiban** (7072), and **Al-Bayhaqi** in "Dala'il an-Nubuwwa" 7/14, and **Al-Baghawi** in "Sharh as-Sunna" (3944), through various chains from **Ayyub**, with this narration.

It was also narrated by **Bukhari** (3740), (3741), **Ibn Hiban** (7071) from the chain of **Yunus**, from **Az-Zuhri**, from **Salim**, from **Ibn Umar**, from **Hafsah**, that the Prophet (peace be upon him) said to her: "Verily, Abdullah is a righteous man."

Also see: (6330).

The phrase from "the woman being a shepherd..." is not in (Z 14).

This chain is authentic according to the criteria of the two Shaykhs.

It has been narrated by **Muslim** (1829) (20), and **Abu 'Awana** 4/415 with this chain.

It was also narrated by **Abd ar-Razzaq** (20649), **Abu Awana** 4/415, **Ibn Hiban** (4489), and **Al-Bayhaqi** in "As-Sunan" 1/297, and in "Al-Shu'ab" (7360) through different chains, from **Ayyub**, with this narration.

Also narrated by **Abd Ibn Hamid** in "Al-Muntakhab" (745), **Bukhari** (5200), **Muslim** (1929) (20), **Tirmidhi** (1705), **Abu 'Awana** 4/416, 417, 418, **Ibn 'Adi** in "Al-Kamil" 3/1081, **Abu Nu'aym** in "Akhbar Asbahan" 2/318, and **Al-Bayhaqi**.

4496 - Isma'il narrated to us, **Ayyub** informed us, from **Nafi'**, from **Ibn Umar**: He said, "Whenever the Messenger of Allah (peace be upon him) returned from a pilgrimage or an expedition, or a **'umrah**, he would ascend a high place or an elevated spot and say: 'Allāh is the Greatest, Allāh is the Greatest, there is no god but Allāh alone, He has no partner, to Him belongs the sovereignty, and to Him belongs the praise, and He is over all things capable. We are returning, repenting, prostrating, worshipping, and praising our Lord. Allāh has fulfilled His promise, granted victory to His servant, and defeated the confederates alone.'"

In "As-Shu'ab" (8703) from different chains, from **Nafi'**, with this narration.

It was narrated by **Muslim** (1829) from the route of **Busr ibn Sa'id**, and **Abu 'Awana** 4/418 from **Zayd ibn Aslam**, and 4/419 from **Sālim ibn Abdullah**, all of them from **Abdullah ibn Umar**, with this narration.

It will appear with numbers (5167), (5869), (5901), and (6026).

Also in the chapter from **Abu Lubabah** in **At-Tabarani** (4506), **Al-Haythami** said in

"Al-Majma"' 5/207: "Its narrators are the narrators of the Sahih."

From **Mu'awiyah ibn Yasar** in **Muslim** (142) (227), **Ibn Hiban** (4495), it will appear in 5/25, 27.

From **Anas** in **An-Nasa'i** in "Al-'Ashra" (292), **Ibn Hiban** (4492).

From **Abu Huraira** in **Bukhari** (3455), **Muslim** (1842), it will appear in 2/297.

From **Al-Hasan** in **An-Nasa'i** in "Al-'Ashra" (293), **Ibn Hiban** (4493).

From **Abu Musa** in **Bukhari** in "Al-Tarikh al-Kabir" 2/140, and **Abu 'Awana** 4/419, and **Ibn 'Adi** in "Al-Kamil" 1/265. **Bukhari** said: "It was a mistake; **Ibn Umar** narrated it as a mursal (without a direct chain)." **Tirmidhi** said: "The narration of **Abu Musa** is not preserved, and the narration of **Anas** is not preserved."

As-Sindi said: "When the Prophet (peace be upon him) says: 'Each of you is a shepherd,' a shepherd here refers to one who is responsible for something, and the flock is what needs to be cared for. The term 'rā'ī' refers to the one responsible, and 'ra'iyyah' refers to the subjects or those who need safeguarding. This can also mean that each of you is responsible for your own body, senses, and faculties. The address in this hadith is directed to those accountable for duties, and Allāh knows best."

(1) The term: "or an 'umrah" does not appear in **Muslim** and the edition of **Shaykh Ahmad Shakir**.

(2) Its chain is authentic according to the criteria of the two Shaykhs.

It was narrated by **Muslim** (1344) (428), and **Tirmidhi** (950) from **Isma'il**, with this chain. However, in **Tirmidhi**, it says "takbir (Allāh is the Greatest)" three times. **Tirmidhi** said: "The hadith of **Ibn Umar** is a sound and good hadith."

It was narrated by **Abd ar-Razzaq** (9238) from **Mamar**, from **Ayyub**, with this narration, and it

says "takbir three times."

It was narrated by **Malik** in "Al-Muwatta" 1/421 and from his route by **Bukhari** (6835), and **Bukhari** (3084), and **Ibn as-Sunnī** (535) from the route of **Juwairiyah ibn Asma' al-Dhubi**, and narrated by **An-Nasa'i** in "Al-Kubra" (10373), and in "Amal al-Yawm wa al-Laylah" (539) from the route of **Kathir ibn Farqad**, all from **Nafi'**, with this narration.

The correct version of "Al-Kubra" and "Amal al-Yawm wa al-Laylah" should be **Al-Layth ibn Kathir ibn Farqad**, as confirmed by the editor **Abd al-Qadir Ahmad Ata**.

It will appear with numbers (4569), (4717), (4960), (5295), (5830), (5831), (3611), and (6374), and will be repeated under number (4636).

In the chapter on "Āyibūn, Tā'ibūn" from **Ibn Abbas**, previously mentioned in (2311).

From **Anas** in **Muslim** (1345), it will appear in 3/187 and 3/189.

From **Al-Bara' ibn `Azib** in **Tirmidhi** (3440), it will appear in 4/281 and 4/289.

4497 - Isma'il narrated to us, **Ayyub** informed us, from **Nafi'**, from **Ibn Umar**: He said, "The Prophet (peace be upon him) was presented with a **dabb** (lizard), and he neither ate it nor declared it forbidden."

Also from **Jabir ibn Abdullah** in **Abd ar-Razzaq** (9241) and (9243).

The term "qafal" means to return from a journey.

"Fadfad" means a place of thickness and elevation.

"Sharf" refers to an elevated spot, a high land that overlooks the surroundings.

(1) This hadith is omitted from **Sahih**.

(2) Its chain is authentic according to the criteria of the two Shaykhs.

It was narrated by **Muslim** (1943) (41) from **Isma'il**, with this chain.

It was narrated by **Muslim** (1943) (41), **At-Tahawi** in "Sharh Ma'ani al-Athar" 4/199, from the route of **Hammad ibn Zayd**, from **Ayyub**, with this narration.

It was narrated by **Malik** in "Al-Muwatta" 2/146 (2038) (Narration of **Az-Zuhri**), **Shafi'i** in "Al-Musnad" 2/174 (by the arrangement of **Sindi**), **Muslim** (1943) (40) and (41), **An-Nasa'i** in "Al-Mujtaba" 7/197, and in "Al-Kubra" (4827), and **At-Tahawi** in "Sharh Ma'ani al-Athar" 4/200, and **Al-Bayhaqi** in "As-Sunan" 9/322, and **Al-Baghawi** in "Sharh as-Sunnah" (2796), through various chains from **Nafi'**, with this narration.

It will appear with numbers (4562), (4573), (4619), (4882), (5004), (5026), (5058), (5068), (5255), (5280), (5440), (5530), (5565), (5962), (6213), and (6465).

In the chapter from **Ibn Abbas** in **Muslim** (1948), previously mentioned in number (2684).

From **Khalid ibn al-Walid** in **Bukhari** (5537), **Muslim** (1946), it will appear in 4/88.

From **Jabir** in **Muslim** (1949), it will appear in 3/342.

4498 - Isma'il reported to us, **Ayub** reported to us from **Nafi'**, from **Ibn Umar**: The Jews brought to the Prophet **(peace be upon him)** a man and a woman from among them who had committed adultery. He said: "What do you find in your Book?" They said: "We blacken their faces and disgrace them!" He said: "You have lied. Indeed, it is in it [the Torah], the stoning. Bring the Torah, and recite it if you are truthful." So, they brought the Torah, and they brought a reader from among them, a one-eyed man, known as **Ibn Surya**. He recited until when he reached a place in it, he placed his hand over it. He was told: "Lift your hand." So, he lifted his hand, and there it was, clearly visible. They said, or they said: "O **Muhammad**, indeed it contains the stoning, but we used to conceal it between ourselves." Then, the Messenger of **Allah**

(peace be upon him) commanded that they be stoned, and they were stoned. He said: "Indeed, I saw him [the man] leaning against her to protect her from the stones with his own body."

(1) In **S** and **S**: "for stoning," which is the version of **Sindi**.

(2) In **Q** and **S**: "until he finished."

The chain of narration is authentic according to the conditions of the two Shaykhs (Bukhari and Muslim).

It was narrated by **Bukhari** (7543), **Muslim** (1699) (27), and **Nasa'i** in his "al-Kubra" (7213) through **Isma'il**, with this chain of narration.

It was narrated by **Nasa'i** in his "al-Kubra" (7214) from the path of **Shu'bah**, and **Hamidi** (696), and **Ibn Jarud** in his "al-Muntaka" (822) from **Sufyan**, both of them from **Ayub**, with the same narration. The narration of **Sufyan** is concise.

It was narrated by **Abd al-Razzaq** (13331), **al-Tayalisi** (1856), **Bukhari** (1329) (4556) (7332), **Muslim** (1699) (27), **al-Darimi** 2/ 178-179, **al-Tabarani** in his "al-Kabir" (13407), and **Ibn Hibban** (4335), from different chains, from **Nafi'**, with this narration.

It was narrated by **Bukhari** (6819), **Abu Dawood** (4449), and **al-Khatib** in his "Tarikh" 4/ 257-258 from two chains from **Ibn Umar**.

It will appear extensively and briefly with the numbers (4529) (4666) (5276) (5300) (5459) (6094) (6385).

In this chapter, from **Ibn Abbas**, it was previously narrated in number (2368).

From **Ibn Abi Awfa**, it will appear in 4/ 355.

From **Jabir**, it will appear in **Muslim** (1701), in 3/ 321.

From **al-Bara' bin Azib**, it will appear in **Muslim** (1700), in 4/ 286.

From **Jabir bin Samurah**, it will appear in 5/ 96.

4499 - Isma'il reported to us, **Ayub** reported to us from **Nafi'**, from **Ibn Umar**, he said: People used to see dreams, and they would narrate them to the Messenger of **Allah** (peace be upon him). He said: "I see — or I hear — your dreams have converged on the last seven [nights]. Whoever among you is seeking it, let him seek it in the last seven nights."

(1) In **S**: "I hear."

(2) In **S**: "until they converged."

The chain of narration is authentic according to the conditions of the two Shaykhs (Bukhari and Muslim).

It was narrated by **Abd al-Razzaq** (7688), **Ibn Khuzaymah** (2182), and **al-Tahawi** in "Sharh Ma'ani al-Athar" 3/ 91, from different chains, from **Ayub**, with this narration.

It was narrated by **Malik** in "al-Muwatta" 1/ 321, **Bukhari** (2015), **Muslim** (1165) (205), **Nasa'i** in "al-Kubra" (3398) (3399) (7628), **al-Tahawi** in "Sharh Ma'ani al-Athar" 3/ 85, **Ibn Hibban** (3675), **al-Bayhaqi** in "al-Sunan" 4/ 310, in "al-Shu'ab" (3677), and **al-Baghawi** (1823), from different chains, from **Nafi'**, with this narration.

4500 - Isma'il narrated to us, Ayoub narrated to us, from Nafi', from **Ibn Umar**: That **Ibn Umar** divorced his wife during her menstruation. So **Umar** asked the Prophet (peace be upon him) about it, and the Prophet (peace be upon him) instructed him to take her back, then let her wait until she menstruates again, then let her wait until she becomes pure, then he should divorce her before having any physical relations with her. He said: "And that is the waiting period that Allah, the Exalted, has commanded for women to be divorced." So **Ibn Umar** would, whenever he was asked about a man divorcing his wife while she is menstruating, say: "As for me, I divorced her once or twice, then the Messenger of Allah (peace be upon him) instructed me to take her back,

then to wait until she menstruates again, then to wait until she becomes pure, then to divorce her before having any physical relations with her." As for you (he said), "You have divorced her three times, and you have disobeyed Allah in what He commanded you about the divorce of your wife, and she is now separated from you."

(1) In (S) and (Sh): "And if not you"

(2) The chain is authentic according to the conditions of the two Shaykhs.

It was narrated by **Muslim** (1471) (3) from the path of Isma'il ibn 'Ulayyah, from Ayoub, from Nafi', from **Ibn Umar**, with this wording.

It was also narrated by **Abd al-Razzaq** (10954), **Muslim** (1471) (8), **al-Tahawi** in "Sharh Ma'ani al-Athar" 3/53, from Ayoub, with this chain.

It was narrated by **Abd al-Razzaq** (10953), **al-Tahawi** in "Sharh Ma'ani al-Athar" 3/53, **al-Tabarani** in "Al-Awsat" (1646), **al-Daraqutni** in "al-Sunan" 4/9-10, and **Ibn Adi** in "al-Kamil" 6/2445, from Nafi', with this chain.

It was narrated by **al-Tayalisi** (1871), **Abd al-Razzaq** (10952), **Said ibn Mansur** (1546), **Muslim** (1471) (6), **al-Nasa'i** in "al-Mujtaba" 6/141, **Abu Ya'la** (5650), **al-Tahawi** in "Sharh Ma'ani al-Athar" 3/52, **Ibn Hibban** (4264), and **al-Bayhaqi** in "al-Sunan" 7/323-325, from two paths from **Ibn Umar**, with this chain.

It will appear in the narrations numbered (4789), (5025), (5121), (5164), (5258), (5268), (5270), (5272), (5299), (5321), (5433), (5434), (5489), (5504), (5524), (5525), (5792), (6061), (6119), (6141), and (6329).

See (5269) and (6246).

The statement of al-Sindi: "He ordered him" refers to **Ibn Umar** being instructed to take his wife back. Some say it was **Umar** who instructed him to take her back, but in general, the action

of taking her back was done by **Ibn Umar** himself, while the command was indirectly given through **Umar**.

4501 - Isma'il narrated to us, Ayoub narrated to us, from Nafi', from **Ibn Umar**, who raised it: "Indeed, the two hands prostrate just like the face prostrates. When any of you places his face on the ground, let him place his hands, and when he raises it, let him raise both of them."

4502 - Isma'il narrated to us, Ayoub narrated to us, from Nafi', from **Ibn Umar**, who said: The Messenger of Allah (peace be upon him) said: "Whoever sells a date palm that has borne fruit, its fruits belong to the seller, unless the buyer stipulates otherwise."

(1) In (Q): "stipulates it."

The chain is authentic according to the conditions of the two Shaykhs.

It was narrated by **Muslim** (1543) (79) from the path of Isma'il, with this chain.

It was narrated by **Muslim** (1543) (79) as well, and **al-Bayhaqi** in "al-Sunan" 5/298 from two paths, from Ayoub, with this chain.

It was narrated by **al-Bukhari** (2206), **Muslim** (1543) (79), **al-Nasa'i** in "al-Mujtaba" 7/296, **Ibn Majah** (2210), **Ibn Hibban** (4924), **al-Tabarani** in "al-Awsat" (383), and **al-Bayhaqi** in "al-Sunan" 5/298 and 325, from paths from Nafi', with this chain.

It was narrated by **al-Bukhari** (2203), and from him **al-Bayhaqi** in "al-Sunan" 5/298, from the path of **Ibn Jurayj**, who said: "I heard **Ibn Abi Mulaykah** from Nafi', the freed slave of **Ibn Umar**: Any palm tree sold after its fruit has been set to ripen, then its fruit belongs to the one who ripened it, and likewise for a slave or a piece of land." **Nafi'** mentioned these three cases. **Al-Bayhaqi** said: "This is how **al-Bukhari** narrated it, and **Nafi'** narrates the hadith about date

palms from **Ibn Umar** from the Prophet (peace be upon him), and the hadith about the slave from **Ibn Umar** from **Umar ibn al-Khattab**."

We will provide further details in the narration numbered (4552).

The hadith about selling a slave will appear in the narrations numbered (4552), (5540), (6380), and the mention of selling only a slave will appear in (5491).

This hadith will appear with the numbers (4852), (5162), (5306), (5487), and (5788).

There is also a narration by **Jabir** in **al-Nasa'i** in "al-Kubra" (4983), **Ibn Hibban** (4924), and **al-Bayhaqi** in "al-Sunan" 5/326.

And by **Ubadah ibn al-Samit** in **Ibn Majah** (2213) and **al-Bayhaqi** in "al-Sunan" 5/326, with a chain including **Isaac ibn Yahya ibn Walid ibn Ubadah ibn al-Samit**, the narrator from...

4503 - **Isma'il** narrated to us, **Ayub** informed us from **Nafi'**, from **Ibn Umar** that the Prophet (peace be upon him) cut off the hand for a shield worth three dirhams.

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(1) Its chain of narration is authentic according to the criteria of the two Shaykhs.

It was narrated by **Muslim** (1686) (6), and by **Ibn al-Jarud** in "Al-Muntaqa" (825) with this chain.

It was also narrated by **Abd al-Razzaq** (18968), **Muslim** (1686) (6), **Al-Darimi** 2/173, **Al-Turshusi** in his "Musnad" (35), and **Al-Tahawi** in "Sharh Ma'ani al-Athar" 3/162, from various chains from **Ayub**, with this chain.

It was also narrated by **Al-Tayalisi** (1847), **Abd al-Razzaq** (18967), **Al-Bukhari** (6796) and (6798), **Muslim** (1686) (6), **Al-Tirmidhi** (1446), **Al-Nasa'i** in "Al-Mujtaba" 8/76, 77, and in "Al-Kubra" (7397), **Ibn al-Jarud** in "Al-Muntaqa" (825), **Abu Ya'la** (5833), **Al-Tahawi** in

"Sharh Ma'ani al-Athar" 3/162, **Ibn Hibban** (4461), **Al-Daraqutni** in "Al-Sunan" 3/190, **Abu Nu'aym** in "Akhbar Asbahān" 1/216, and **Al-Bayhaqi** in "Al-Sunan" 8/256, from various chains from **Nafi'**, with this chain.

It was narrated by **Al-Nasa'i** in "Al-Mujtaba" 8/76, and in "Al-Kubra" (7393) from the chain of **Mukhallad**, from **Hanzala**, from **Nafi'**, from **Ibn Umar**, who said: "The Messenger of Allah (peace be upon him) cut off the hand for a shield."

4504 - **Isma'il** narrated to us, **Ayub** informed us from **Nafi'**, from **Ibn Umar**, who said: "I know that the land was rented during the time of the Messenger of Allah (peace be upon him) for a quarter of the harvest and some straw, but I do not know how much it was. Indeed, **Ibn Umar** used to rent his land during the time of **Abu Bakr**, **Umar**, and **Uthman**, and the early period of **Mu'awiyah**'s rule. Then, when it reached the end of that period, he heard that **Rafi'** was narrating that the Messenger of Allah (peace be upon him) had prohibited it. So, he went to him, and I went with him. He asked him, and he replied: 'Yes, the Messenger of Allah (peace be upon him) prohibited renting out the farms.' So, **Ibn Umar** stopped renting them out, and when he was asked, he would say: 'I heard **Ibn Khadij** say that the Messenger of Allah (peace be upon him) prohibited renting out the farms.'"

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(1) In **Q**: *al-arba'*. In the margin of **S**: "Al-Rabi': the small river, meaning that they would give the owner of the land what grew at the edges of the rivers and some straw."

(2) In **Z**: *kiri*.

(3) Its chain of narration is authentic according to the criteria of the two Shaykhs.

It was narrated by **Muslim** (1547) (109), **Al-Tabarani** (4303), and **Ibn Abd al-Barr** in

"Al-Tamhid" 3/35 from **Isma'il**, with this chain.

It was narrated by **Al-Bukhari** (2343) and (2344), **Muslim** (1547) (109), **Al-Nasa'i** in "Al-Mujtaba" 7/46, **Ibn Hibban** (5194), **Al-Tabarani** in "Al-Kabir" (4302), and **Al-Bayhaqi** in "Al-Sunan" 6/130, from various chains from **Ayub**, with this chain.

It was narrated in both long and short versions by **Muslim** (1547) (110) and (111), **Al-Nasa'i** in "Al-Mujtaba" 7/45, 46, 47, and 48, **Al-Tahawi** in "Sharh Mushkil al-Athar" (2680), **Al-Tabarani** in "Al-Kabir" (4304) to (4322), and in "Al-Awsat" (311) from various chains from **Nafi'**, with this chain.

It was narrated by **Al-Bukhari** (1345), **Muslim** (1547) (12), **Abu Dawood** (3394), **Al-Nasa'i** in "Al-Mujtaba" 7/44, and **Al-Tahawi** in "Sharh Ma'ani al-Athar" 4/105.

4505 - **Isma'il** narrated to us, **Ayub** informed us from **Nafi'**, from **Ibn Umar**, from the Prophet (peace be upon him), who said: "Beware! Do not allow the livestock of anyone to be milked without his permission. Would any of you like it if his drinking vessel were taken, its door broken, and its contents spilled? Indeed, the food of each person is in the udders of his livestock. So, do not allow the livestock of anyone to be milked except with his permission," or he said, "with his order."

It was narrated in "Sharh Mushkil al-Athar" (2679), and by **Al-Bayhaqi** in "Al-Sunan" 3/129 from the chain of **Al-Zuhri**, from **Salim ibn Abd Allah**, from **Ibn Umar**, with this chain.

It was narrated by **Al-Tabarani** in "Al-Kabir" (4255) from the chain of **Ibn Sirin**, from **Ibn Umar**.

It is noted that **Ibn Sirin** did not hear from **Ibn Umar**.

It will be mentioned in hadith numbers (4586) and (5319).

Also refer to (4663), (4732), (4768), (4854), (4946), and (6469).

It was stated that this prohibition of renting land applies to situations where the land is rented for something unknown.

It will be clarified from the hadith of **Rafi' ibn Khadij** in 3/465 and 4/141 — found in **Al-Bukhari** (2346) and (2347) — that it is permissible to rent land for gold and silver.

There are also narrations in this regard from **Jabir** in **Al-Bukhari** (2340) and **Muslim** (1536) (103), from **Abu Huraira** in **Al-Bukhari** (2341) and **Muslim** (1544) (102), and from **Ibn Abbas** in **Al-Bukhari** (2342).

Also refer to the upcoming hadith of **Zayd ibn Thabit** in 5/182.

(1) In **Z**: *Ahd*.

(2) Its chain of narration is authentic according to the criteria of the two Shaykhs.

It was narrated by **Muslim** (1726) (13) from the chain of **Isma'il**, with this chain.

It was also narrated by **Abd al-Razzaq** (6959), **Muslim** (1726) (13), and **Abu 'Awana** 4/35-36.